A SERMON,

&c.

A

SERMON

PREACHED AT THE PARISH CHURCH OF

St. Andrew by the Wardrobe and St. Anne, Blackfriars,

ON TUESDAY IN WHITSUN WEEK, JUNE 4, 1805,

BEFORE THE

Society for Missions to Africa and the East,

INSTITUTED BY

MEMBERS OF THE ESTABLISHED CHURCH,

BEING THEIR

FIFTH ANNIVERSARY,

BY

THE REVEREND JOHN VENN, M. A.

Rector of Clapham, Surrey; and Chaplain to Dowager Viscountess Hereford.

ALSO, THE

REPORT OF THE COMMITTEE

TO THE

ANNUAL MEETING, HELD ON THE SAME DAY;

AND

A LIST OF SUBSCRIBERS AND BENEFACTORS.

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1805.

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A

SERMON

PREACHED

AT ST. ANNE'S, BLACKFRIARS,

BEFORE

THE SOCIETY.

A

SERMON, &c.

1 CORINTH. i. 21.

FOR AFTER THAT IN THE WISDOM OF GOD THE WORLD BY WISDOM KNEW NOT GOD, IT PLEASED GOD BY THE FOOLISHNESS OF PREACHING TO SAVE THEM THAT BELIEVE.

THE depravity and consequent misery of mankind have been acknowledged in every age; and to correct that depravity, and diminish that misery, has been always esteemed the most important object in which man can be engaged. But how this object can be most effectually and generally attained, has been a subject of considerable debate. It is a question, the importance of which all must allow to be supreme; for it does not merely concern savage or distant nations: every man living is interested in its solution, since

the grand principles, on which the moral state of man may be reformed, are the same in every age and nation. The discussion of this point, therefore, is as interesting to us, on account of the relation which it bears to ourselves and to our children, as on account of its connexion with the subject which is this day presented to your notice.

But before we attempt to resolve the question, "In what way can mankind be most effectually reformed?" let us obtain a just and clear idea of the *Nature of True Reformation.* To inadequate or false conceptions on this point, are to be ascribed the vain and inefficient endeavours, which have been made to improve the state of man. The means used will always be proportioned to the nature of the end in view; and if the end proposed be low and trifling, the means employed to produce that end will be proportionably weak and trivial.

The moral improvement of man may be considered under four different aspects; as it relates to *himself*, to *his fellow-creatures*, to *his Creator*, and to *another life.* It is necessary to include in our view all these particulars, in order to form an adequate idea of the nature of Reformation; because our moral state includes these se-

veral relations, and the excellence of Reformation depends on its being universal, as well as on the extent to which it is carried in any particular direction.

So far as improvement in man bears a relation to *himself*, he ought not only to be sober, temperate, chaste, modest, and humble, but he should be ready to exercise self-denial, he should be regular and uniform in his general habits of life, and able to subdue his passions, to moderate his desires, and to keep every temper in a state of subordination to reason. With reference to his *fellow-creatures*, he should not only be inflexibly just, kind, and compassionate, an affectionate husband, prudent parent, faithful friend, and obedient subject, but he should be actively employed in endeavouring to benefit others, preferring the public good to his private interest.—It may be thought by many, that when improvement has advanced to this degree, no more is requisite to form a perfect character; but let it be remarked, that the most material part of moral excellence has not yet been noticed, viz. that which constitutes the true dignity of our nature, that which relates to the duties which we owe to our *Creator*. We must enlarge our view therefore; and in our idea of a man truly reformed, we must conceive of him, as influenced in all his

conduct by a supreme regard to God, as receiving the varied bounty of his great Benefactor with gratitude and thanksgiving, as reposing an unshaken confidence in his providence, as deeply impressed with veneration and love for his divine attributes, as inquiring diligently into his will, as faithfully serving him in the spirit of willing obedience, as making his glory the end and aim of every action.—This will greatly enlarge our ideas of true excellence; but even this is not enough.—We must consider man with reference to a *future stage of his existence*, we must look upon him as placed for a little time in this world, as in a school, where he is to be trained up for an eternal residence in a holy and glorious state above, in which all the inhabitants are entirely free from every thing sinful and defiling, and dwell together in the presence of God, in the perfection of love, purity, and obedience. Hence, to reform man indeed, is to make him meet for the inheritance of the saints in light, and therefore to endue him in a measure with the tempers and dispositions which prevail in that blessed state; to purify his mind from the sordid passions, the envy, the jealousy, the malignity, the selfishness, which defile the soul in this corrupt world; to elevate his views, to raise his affections above the world and its vanities, and to fix his desires upon spiritual and eternal enjoyments.

Such is the just idea of that Reformation, which alone can effectually deliver man from his present corruption and misery. Let us, then, survey the MEANS which were employed before the coming of Christ, to reform mankind; and consider how far they were adapted to produce Reformation, according to the description above given of its nature.

We should naturally expect to find in *Religion* the most effectual means to improve the moral state of mankind. But in this expectation, as applied to that period, we are entirely disappointed. The moral improvement of man does not appear to have been at all the direct object of the ancient religions. Religion respected the rites and ceremonies, proper in the worship of the Gods. It declared what were the forms suited to avert their indignation, or to ensure their favour. It pointed out the will of the Gods as indicated by auguries, and the appearance of the victims. He was the most religious man, who best understood and most scrupulously practised the ceremonies of religion; not he, who was the most moral in his life. Morality was not founded on the basis of religion.—Nay, so far as the Pagan System of Religion was connected with Morality, it evidently tended to debase and degrade it—It was equally the

enemy of truth and righteousness. For what were the Deities which Religion held out as objects of worship, but monsters of lust, of fraud, of injustice, of debauchery, of sensuality? Was it possible for men to consider those things as sinful and base, which were sanctioned and practised by their Deities? Was it possible for them to look upon lust or drunkenness as criminal, while a Venus and a Bacchus were worshipped? Nor were the inferior Deities alone immoral—the very Father of Heaven exceeded the rest of the Gods in monstrous excesses; and the whole history of these Deities was but the history of abominable intrigues and scandalous actions, such as would have disgraced the vilest of mankind. How impossible was true Reformation, with such views of the Gods! Hence the most moral and virtuous persons were not necessarily found amongst the most religious of that age, but frequently amongst the unbelievers in the religious system of the day.

Reformation, therefore, deriving in this case no aid from Religion, we must inquire concerning the assistance which was afforded to it by *Lawgivers* and *Philosophers*.

It is evident, however, that human *Laws* would tend only to restrain those vices which were pre-

judicial to society. They could not inculcate principles; they did not pretend to forbid vice as such; or to restrain any criminal conduct, until it broke out into acts which were injurious to others.

The *Philosophers*, therefore, were the only persons who can be considered as the reformers of the pagan world. They were the Moralists of that day, and we shall now consider, whether their labours were likely to produce any effectual or general Reformation in the world.

Now it is obvious, that, since the Philosophers were comparatively a very small number, and since there was not amongst them any unity of design, any grand common principle of agreement, any important bond of union, their efforts, such as they were, must necessarily have been solitary, feeble, and ineffective.

Besides, there was no zeal amongst them to do good. The greater part of them taught philosophy only for the sake of lucre. They were not influenced by a sincere love for truth, by a deep sense of the corruptions of the world, by an ardent desire to reform mankind. They did not repair to the crowded concourse of men, to teach assembled multitudes. They did not hazard their lives or their reputation, by resolutely opposing

popular errors and dangerous mistakes. They did not take pains to suppress vice and encourage virtue, by forming societies, proposing laws, or publishing popular tracts with that view. They did not establish missions, to diffuse in other countries the knowledge of truth; but contented themselves with instructing those who applied to them, and who remunerated them for their lectures.

Little regard was paid by them to the poor, the illiterate, or the distressed part of the community. Affecting chiefly the company of the wealthy, and of men of science and reputation, what did they attempt to do for the benefit of the lower classes of mankind? Was a single hospital founded through their persuasion? Were schools provided through their suggestion, for the instruction of the inferior orders? Did they bear a testimony against slavery? Or was the civil state of the poor at all meliorated by their labours?

Besides, had they even partially known and taught the Truth, there was no system formed by them, calculated to give it influence, and promote its general diffusion. They required no separation on the part of their pupils from the corrupt world around them; they appointed no stated times of meeting amongst their disciples,

for the purpose of confirming one another in the love of truth: they instituted no form of discipline for the censure of offenders: they took no pains to keep up a succession of teachers, or to increase their number—on the contrary, a fresh school was considered as a rival establishment, and viewed with suspicion and jealousy.

The doctrines also delivered by them, were destitute of that authority, which was necessary to produce any deep and abiding impression—for they did not pretend to establish their tenets upon any other foundation, than that of being deductions from reason. But the various and contradictory opinions, which were held by other learned and ingenious Philosophers, could not but exceedingly weaken the degree of credit given to these deductions. The minds of men were kept in continual doubt respecting truth; and the assent, if weak and wavering, could not possess much practical influence.

From these several circumstances it may sufficiently appear, that no very great or general Reformation of mankind could be effected by them. But there were most important errors in their system of *doctrine* itself, which would entirely defeat the hope of any material good being produced by their labours. These errors respect the Founda-

tion of Moral Obligation, the Nature of Morality, and the Character of the Deity.

The *Foundation of Moral Obligation.*—There were, it is allowed, considerable differences on this point, but in general, directly or indirectly, morality was founded on interest; that is, a man was induced to be virtuous only because it promoted his happiness. The strong obligation arising from the Will of God was not insisted on. Virtue did not directly refer to God as its author or its end. The doctrine of doing all things to the glory of God was totally unknown. No practical regard was paid to a future state. The life to come was of no weight in comparison of the present life. Men would of course consider it as an optional matter, whether they would be virtuous or not; and if any man chose, for the sake of the pleasures of vice, to hazard its inconveniences, he might indeed be considered as acting a foolish part, but the criminality and turpitude of his conduct were not strongly felt.

The *Nature of Morality* itself was also very imperfectly understood. Natural qualities were confounded with moral virtues. The standard of virtue was extremely low—impurity was seldom censured as criminal—vanity was avowed, and sometimes encouraged as laudable—drunkenness

was regarded as injurious, rather than morally wrong—charity was not inculcated as a virtue—the forgiveness of injuries was not considered as a duty. Indeed, the labours of the philosophers were conversant much more about Science, than Morality; and this science consisted chiefly in abstract speculations, generally abstruse, and often unintelligible, but such as seldom bore any relation to moral conduct. The character of most of the Philosophers exemplified very strongly the character of the system which they held. They were vain and trifling, jealous and proud, selfish and conceited. From such men what real good could be expected *?

But the material error in the system of Philosophers, was a *false Conception of the Divine Being*. They knew not God. It is a maxim of the utmost importance in morality, that our ideas of God should be just and true; because, as he is the grand source of all that is good, as all goodness must ultimately be determined by its conformity to him, our ideas of virtue will be necessarily in unison with those which we possess of the Deity. They who conceive God to be indulgent to frailty, or indifferent with respect to strict morality, will not themselves be strict and scrupulous in their conduct. Now, though the Philosophers

* See Note at the end of the Sermon.

generally acknowledged God to be a great and good Being, few of them considered him as holy and just. They did not therefore esteem sin as an evil of great magnitude in itself, and abominable in the sight of God. They doubted whether, or how far, he concerned himself with mankind; and whether he would ever punish vice, except by pursuing it with misery and disgrace in this world.

On these various accounts, we find, that there was no important effect produced by Philosophers in reforming the world. Their pupils were, generally speaking, as ambitious, as envious, as vain-glorious, as frivolous, as sensual as the rest of mankind. Not a single idolatrous rite was ever discarded through their influence; not a single immoral Deity was removed from the Temple through their remonstrances. Idolatry was not discountenanced by any one of them; no general improvement in morals was ascribed to their labours; not a single law was passed, through their recommendation, to abolish vicious customs. After a period allowed to them, of several centuries, to try their utmost efforts, the Gentile world, we are assured, was still totally corrupt—*Men glorified not God as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the*

glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. They were filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; were full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful.

Think not, my brethren, that it is a useless task to record the state of mankind, before it was enlightened by the revelation of Christ—we ought to be well acquainted with the misery and darkness of the Heathen world, in order to know the value of the knowledge of Christ. Besides, the present state of the greatest part of the world too nearly resembles that of the ancient Gentiles. Turn your eyes upon the vast Continent of Africa. There sin and darkness prevail, even in a greater degree, if possible, than they did in Greece and Rome. For no philosophers, sages, or moralists have arisen there, to shed even a single ray of truth. All the folly and grossness of pagan religions are there found. God is unknown —the nature of a future state is not understood —no just idea of the nature of right and wrong is entertained. If any rays of light and knowledge

shoot across that abyss of darkness, they issue from the imposture of Mahomet; in whose system there is just truth enough to give credit to deception, and to sanction error; and who converts nations from Heathenism, to render them more bigotted to error, and more averse to the Gospel of Christ.

When we look round upon so great a part of the world, thus destitute of the saving light of truth and the glorious knowledge of God, we may perhaps exclaim with grief and surprise, Why has God permitted this? My text replies, *In the wisdom of God, the world by wisdom knew not God.*—God, in his wisdom, was pleased to leave mankind to themselves, to the exercise of their own natural powers; the necessary consequence of which was, that they attained not the true knowledge of God.—The ways of God are often deep and mysterious; and it becomes us to speak with great diffidence, when we presume to assign reasons for the divine conduct; but it may not, perhaps, be presumptuous to remark, that after man had originally been favoured with the knowledge of Truth by Divine Revelation, and as soon as he was left to himself had departed from the Truth; when one generation had passed away after another, and though many men possessed of great talents and much acquired wis-

dom had flourished, the world still remained ignorant of God, and sunk in darkness and sin; the necessity of a Divine Revelation became indubitably evident. The unspeakable goodness of God, also, in sending his Beloved Son from Heaven to bring life and immortality to light, called for the most grateful acknowledgment, and the most cordial acceptance on the part of mankind.—An important opportunity was likewise thus afforded, of contrasting the nature of Christianity with that of every other religion, and of obtaining the most perfect conviction of its excellence and divine original—and, permit me to add, that thus an occasion was given, for Christianity to exert its benevolent influence, by inspiring those who had embraced it, with zeal to publish the invaluable truths and blessings of the Gospel to their benighted and perishing fellow-creatures.—How nobly did this principle operate in the first ages of Christianity! What multitudes offered themselves willingly, to go to distant and barbarous nations to manifest to them the light of truth, and to turn them from the power of Satan to the service of the living God!—How many renounced the comforts of independence and ease and honour, and were content to expose themselves to contempt, to persecution, to loss of fortune, and even to death itself, from ardent zeal to propagate the Truth, from su-

preme desire to glorify God, and from deep compassion for their fellow-creatures.

Ah when shall such a spirit be kindled amongst us? When will the abundant fulness of the blessings of the Gospel which we enjoy, excite in this highly favoured nation such grateful affection to the Redeemer whom we serve, and such desire to communicate the same blessings to others, that we shall wipe away the reproach of being compelled to send to other countries for Missionaries, to supply our lack of service.

We have seen then, that there are no efficacious means of reforming mankind, without the express interference of God.—He first revealed the Truth with some degree of obscurity to the Jews; but the world at large did not profit by it: at length therefore, in the fulness of time, it pleased him to send his own Son, to accomplish the great design of giving light and salvation to man; and by means of the preaching of the Gospel, under the influence of the Holy Spirit, to diffuse that light and extend that salvation throughout the world.

But as the wisdom of this world tended not to reform it, so, by a very natural analogy, that method, which the all-wise God appointed for

that purpose, appeared foolishness to man. *It pleased God, by the foolishness of preaching, to save them that believe.* In worldly estimation, what was there in the preaching of the Gospel likely to be effectual in reforming mankind? Who were the apostles? Poor and unlearned fishermen. What was the subject of their preaching? The power and glory of Jesus, a malefactor, crucified under Pontius Pilate, in Judea.—Thus it is, that men judge of the ways of God.—Behold, this Jesus was *the power of God and the wisdom of God unto salvation, to those that believe.* The wisdom of God was most conspicuously displayed, in choosing him to be the Saviour of the world; and the power of God most wonderfully manifested, in the communication of eternal life and the gift of the Holy Spirit, through faith in his name.

Let us endeavour, with all humility, to inquire whether the GOSPEL is not evidently adapted, to produce *a full and complete reformation of man,* in a way totally distinct from all other modes which man has devised, and infinitely superior to them.

A grand and distinguishing feature of the Christian system is, that *it honours God as the only source of all good.*—It is meet and right that He, in whom we live and move and have

our being; He, who formed us in the womb, who gave us the eye to see, the ear to hear, the faculties by which we perceive, the understanding by which we think, the capacity by which we receive knowledge and enjoyment; He, who supplies us with food, whose air we breathe, whose sun enlightens us; it is meet and right, I say, that He, to whom we are indebted for life and every the smallest enjoyment in it, should also be the author of our spiritual life, should raise us from ruin, should advance us to a state of glory. Hence, it is one of the first lessons in the Christian school, to look for every blessing from God, to ascribe all the glory to him.—We are taught that his mercy had compassion on us, that he graciously sent his Son to redeem us; that his Spirit must renew and guide us; that our salvation is of him, to be ascribed only to his grace, not of works, lest any man should boast before him—that *God in all things may be glorified through Jesus Christ.*

But as God is pleased in general to effect his purposes by subordinate means, so it pleased him, that the salvation of man should be effected by means also—yet these means were to be so constituted, that they might appear to be directed by God, might point immediately to God, and might tend to the glory of God.

The foundation of the reform and salvation of man, was to be laid *in the knowledge of the glorious Gospel* of our Lord and Saviour Jesus Christ.—This system of divine truth was such, as to open views entirely new to man; to excite affections of the most powerful kind; to instil principles the most pure and the most efficacious, which could influence the human breast.

The single fact, that *God so loved the world, as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,* contemplated with its connexions and consequences, contains enough powerfully to arrest the imagination, deeply to affect the mind, and, under the influence of divine grace, effectually to turn the heart to God.

The first step to a radical reformation is, to be sensible of the extent of our corruption. To slight diseases, only slight remedies will be applied. The Gospel therefore discovers to man, that he labours under a disease, which requires the application of every powerful remedy, and justifies the utmost solicitude and anxiety on his part to obtain deliverance. It shews him to be fallen and sunk into a state of utter ruin. *For if Christ died for all, then were all dead.* It represents all mankind to be naturally dead in trespasses and sins, alienated from God, their understandings

blinded, their judgment perverted, their affections depraved, their will corrupted.—From a deep and affecting sense of this entire depravity, are derived the earnestness with which we solicit pardon, the faith by which we embrace the promises of a Saviour, the stedfastness with which we adhere to his directions, the gratitude which we feel to our Deliverer, the vigilance with which we guard against temptation, the perseverance with which we continue to fight the good fight of faith, and to resist the world, the flesh, and the Devil.

It may be justly esteemed as an essential defect, in every system proposed for the reformation of mankind before the coming of Christ, that low and inadequate conceptions were held out, of the nature and extent of human guilt and depravity. The guilt was esteemed trifling; the depravity was palliated; the sinfulness of sin was not acknowledged: hence, weak and partial remedies were prescribed. But the Gospel discovers the true nature and heinousness of sin, and reveals the awful indignation of God against it; and thus lays the foundation for an effectual reform, by justly alarming our fears, and urging us to flee from the wrath to come.

A deep sense of ruin tends however to produce despondency, rather than exertion—*Hope* is ab-

solutely necessary to stimulate to action; and he, who does not see a reasonable prospect of extricating himself from misery, will not exert himself vigorously for his deliverance. But the Gospel holds out the highest encouragement to hope; such as neither natural reason nor philosophy could have dared to expect; it places salvation on the mercy of God, and not on the power of man; on the atonement of Christ, and not on human merit; on the aid of the good Spirit of God, and not on natural energy.—What new and cheering prospects are thus opened to a sinner's view!—Is he deeply guilty? he needs not despair of complete pardon. Is he grossly ignorant? he may hope for wisdom to be given to him from above. Is he weak, and afraid of being overcome by inveterate habits of corruption? he is assured that he may receive help from Christ, the Great Head of the Church, who is ever present with his people, to defend, to succour, and to sanctify them.—And, in particular, how wonderful a means of moral recovery is provided in the *promised aid of the Holy Spirit.* The disheartening view of the difficulty of the work before us, and of the inability of man, is thus entirely removed. We rely on divine help, and on the power of God rendering efficacious the means which we use. With what well-founded expectations then may not he attempt to subdue sinful

propensities, resist powerful temptations, overcome inveterate habits, who can trust that *God will work in him to will and to do*; who knows, *that his divine power has given unto us all things that pertain to life and godliness*; and who ponders upon *the exceeding great and precious promises given to us, by which we may become partakers of the divine nature, having escaped the corruption that is in the world through lust?*

It was the defect of all other systems, that they failed in giving *just views of the nature of God.* But the Gospel evidently proves its divine original, and manifests its superior efficacy to reform mankind, by the new and glorious light in which it exhibits the Divine character. On the one hand, it represents him to be infinitely holy and just, the avenger of sin, who cannot endure the least iniquity, who takes cognizance of every transgression; and thus it instils a salutary fear of incurring his displeasure, and a dread of sin even in its first conception in the thoughts: and, on the other hand, it draws men forcibly towards God by displaying such a picture of mercy, goodness, love, and bounty, as the hopes of man could scarcely dare credit. Behold the union of these seemingly opposite qualities in that grand transaction, which is the foundation of all the Christian system. See the holiness of God, which

would not pardon sin without a sacrifice of infinite worth; see his goodness, in not with-holding even his own Son, but giving him up to be a sacrifice for sin.

The Gospel also presents *God to the view of man under a new aspect.* It does not exhibit him merely as a governor and judge, requiring men to live according to his laws, and condemning them for failure; but it reveals him in the light of a tender parent, using the most gracious methods to recover a lost son. It represents him as touched with compassion for our ruined state; as sending his son to seek and save them that were lost; as ready to receive freely and pardon graciously every repenting sinner; as exhorting, intreating, admonishing, encouraging every one to come to him, that he may receive mercy and find grace to help in every time of need. It even connects the salvation of man with the glory of the Son of God as the Redeemer of the world; so that God may be glorified in our recovery. Reformation thus appears under a new aspect. It is no longer the performance of painful duties. It is returning to the bosom of a gracious and merciful Father. It is embracing a Salvation rich as infinite bounty can bestow, and gracious as infinite goodness can provide. With what ardour, with what devotedness of heart, with what holy

fear, will he present himself as a living sacrifice to God, who is deeply impressed by his tender mercies, and constrained by a sense of the love of Christ.

It has been justly observed, that whoever would accomplish great things, must elevate his mind by lofty conceptions and grand designs. All his thoughts must be sublime. In this respect, the Gospel of our Lord Jesus Christ tends remarkably to elevate the mind of every one who receives it, and to fit him for high degrees of excellence. The end which it sets before him is one of immense magnitude—the attainment of eternal happiness and glory; the hope of possessing supreme good, of dwelling for ever with the author of eternal felicity. It teaches him to consider this world as a desert, this life as a mere moment of existence, the pleasures of life as vanity, its sufferings as nothing in comparison of the glory ready to be revealed. It teaches him to look on God as his Father, on the only begotten Son of God as his Advocate and Intercessor, on the Spirit of God as his Sanctifier, on the Angels as Ministering Spirits to the heirs of salvation. It teaches him to begin here a holy intercourse with God in prayer; directs him for counsel to the word of God; encourages him to rely on the promises and providence of God, for his protection

and safety. The very sublimity of the prospects which the Gospel presents to us, bespeaks its divine author.

Thus the Gospel, by elevating the mind, by inspiring it with the noblest hopes and the grandest views, by working on the most generous and powerful affections, puts in motion a force of the greatest efficacy; but, at the same time, it gives a right direction to that force, by the most precise and authoritative declarations, respecting the necessity and nature of righteousness. Purity of heart, uprightness of motive, holiness of life, are explained, delineated, and enforced in the most clear and striking manner. The Holy Scriptures breathe every where a spirit of the purest holiness —and, above all, a pattern is set before every Christian, which he is bound constantly to contemplate and faithfully to imitate; a pattern of matchless perfection, yet of perfection endeared by its amiableness, and brought down to human comprehension by its being veiled in a body of flesh.

With such obligations to holiness, and such a pattern in his view, the Gospel teaches every disciple of Christ to consider the effectual reformation of his corrupt nature as the grand business of life, in which he is uniformly and incessantly to

be engaged—A great work is thus set before him. He is to be renewed after the image of Christ Jesus. His understanding is to be more and more enlightened by divine Truth, his evil passions are to be mortified and subdued, every thought of his heart is to be brought into captivity to the will of Christ. His affections are to be sanctified; his will to be renewed. He is daily to grow in grace, never conceiving himself to have attained; never resting satisfied with his present state; but *forgetting those things which are behind, and reaching forth to those that are before*, he is to *press towards the mark for the prize of his high calling in Jesus Christ*; by whose strength he prevails, and whose glory he seeks to promote in all things.

Important truths and efficacious motives have frequently failed of their effect, from the abstruseness of their nature, or the obscurity with which they have been delivered.—Abstract and intricate speculations, however they may amuse the mind, seldom come home to the heart; and this was the case with respect to most of the tenets of the Philosophers.—But it is the glory of the Gospel, that, while its motives are the most powerful which can influence the human mind, and its precepts the most holy which can purify the soul of man, yet it was delivered in so plain and sim-

ple a form, that the poorest and most illiterate person was capable of understanding its excellence and feeling its efficacy.—The lectures of Philosophers were attended by the wise and learned only, but the discourses of Christ were listened to by the poor.—Whoever could feel the force of gratitude, could feel the force of the Christian motive of the constraining love of Christ. Whoever laboured under the burden of guilt, was able to estimate the value of redemption from it. Whoever had suffered under the violence of evil passions, and had bewailed human infirmity, would be sensible of the worth of divine aid. Whoever had sorrowed under the calamities of life, would rejoice to hear of another state, in which sorrow and sighing should flee away.—He, who had felt the need of safe and wise counsel, would be thankful for the guidance of an infallible instructor; and he, who reflected on the feebleness and frailty of man, would be glad of the sure defence of a superintending Providence.—It was the exact correspondence of the Gospel with the state of man, it was the direct adaptation of the remedy to the disease of the patient, it was the *glad tidings of great joy* which the Gospel diffused, that doubtless contributed to make mankind so generally embrace it as soon as it was published; and to esteem it at so high a rate, as to regard the sacrifice of their

reputation, property, or even life, as a small thing, in comparison of the blessings which it communicated.

And this view of the Gospel, obviates an objection which has often been made against preaching the Gospel to nations in a state comparatively uncivilized. Civilization is attended with various and great advantages. It is useful, to soften rugged manners, to furnish external conveniences, to facilitate social intercourse, to repress in some cases the violence of a blind prejudice; but it cannot be too strongly inculcated, that civilization and Christianity are entirely distinct from each other. — Christianity, indeed, tends more speedily and effectually to civilize a country, than any other means of civilization: but civilization does not of itself reform mankind. Some of the most civilized nations, as those of Greece and Rome, have been the most corrupt. Civilization may facilitate the introduction of Christianity, by exciting a spirit of rational inquiry, by teaching men to lay aside prejudices, by disposing them to listen to reason; but a nation may give a candid hearing to Christianity, fully understand its doctrines, and sincerely obey its precepts, even though its manners be rough, and its knowledge of sciences and letters rude. It is the excellence of Christianity, that while it is

adapted to a state of society the most highly polished, it may be received with equal delight and benefit by nations comparatively barbarous.—It is so sublime in its theory, that men of the highest genius cannot soar to the height of its mysteries: it is so plain and simple in its doctrines and precepts, that the most unlearned can understand and feel its practical effect.—A Bacon, a Newton have studied it and adored: the inhabitants of Greenland, the Hottentots, have felt its sanctifying influence and rejoiced.

This view of Christianity will also teach us, to lay less stress than we otherwise should do, on the talents or literary accomplishments of its teachers.—As the whole honour of the conversion and salvation of man is to be of God; so it was appointed, that weak and fallible men, *earthen vessels*, should bear the treasure of the Gospel, in order that the excellency of the power might more clearly appear to be of God, and not of man—Christ was to be the great Saviour of the World. His ministers were to direct the attention of men to Him—his Truth was to be the grand instrument of sanctification. Men were to deliver it faithfully and plainly; but their success was to be owing, not to wisdom of words, lest the cross of Christ should be made of none effect.—Learning is not to be undervalued. It

may be a powerful auxiliary to the Truth, by setting the arguments of Scripture in the most striking point of view, by preventing misapprehensions, and softening prejudices; but learning has no necessary tendency to reform the life or purify the heart. The success of the Gospel is not dependent on the learning and eloquence of its preachers. St. Paul was a man of learning; but other apostles were successful preachers of the Gospel, who were comparatively destitute of literary accomplishments.

We must therefore fix our hope of success in establishing missions, chiefly, under God, on the Nature of Divine Truth, and on the Spirit and Temper of the Men who preach it. Do they understand the Truth clearly? Do they state it not partially but completely? Do they deliver it faithfully, and enforce it earnestly? Do their lives correspond with the purity of their doctrine? Are they men of an apostolic spirit? Are they ready to hazard their lives for the Truth? Such men may justly be expected to be successful in their labours, and to turn the heathen from darkness to light. By such men was Christianity first established. While Philosophers, with all the advantages of natural talents, of acquired learning, and of reputation in the world, were able to effect comparatively nothing in improving the

general state of mankind; a few fishermen of Galilee, with every prejudice, with *religious* prejudices, the strongest of all others, directly against them, were the instruments of converting, in a very short time, a great part of mankind; so that the temples of the gods were deserted, and their worship at length entirely abolished.—The tenets of Plato, of Aristotle, of Zeno, have scarcely a single advocate left; while the doctrines of Jesus are acknowledged by whole nations, and their efficacy felt and testified by thousands, and tens of thousands.

My Christian Brethren; you will have easily perceived the tendency of this discourse.—The subject of it may be useful to all persons; for it is important to all, to be deeply convinced of the inefficacy of every method of reforming man but one; and it may confirm the faith of some, to perceive how manifestly the reception of the Gospel is calculated to produce the greatest effects.—But this view of my subject is more particularly intended, in reference to the Missionary Society, in behalf of which I have the honour to address you.

Various objections have been made to the establishment of Missions, most of which may, I think, be obviated by the plain view, which I

have given in this discourse of the tendency and efficacy of the Gospel; and of its being the grand instrument, in the hand of God, of reforming the moral state of the world.

I address you, my Brethren, as those who know the truth of what I have advanced; as those, who have received mercy; as those, who have built their hopes for this life and for that which is to come, on the promises of grace and mercy which are in Christ Jesus—I need not therefore press on your consideration the Gospel as the only means of salvation; but you will suffer me to direct your attention more particularly to the only method, by which God has diffused through the world the knowledge of his Gospel, viz. the preaching of the word, by means of persons set apart for that purpose.—This is the mode, which God has ever adopted, in order to effect any considerable reformation amongst mankind. It is a mode therefore long tried, and sanctioned and honoured with the blessing of God.—He has been pleased to make man dependent on man, in various ways; and to communicate his blessings to mankind in general through the instrumentality of their fellow creatures. Though therefore the manner of our soliciting your aid on the present occasion is of modern date, the thing itself for which we

plead, is not new. Every nation, which ever embraced the Christian Faith, has owed its reception of so great a blessing to the piety and zeal of some disinterested men, whose love of Christ and compassion for their fellow-creatures inclined them to proclaim to it the glad tidings of the Gospel. If Asia and Africa ever receive the faith of Christ, they must owe it to the successful labours of Missionaries.

This consideration removes many of the objections, which may be formed against our labours. We are attempting, *in God's appointed way*, to diffuse the knowledge of salvation. What though it may be objected, that our instruments are weak; *Hath not God chosen the weak things of the world to confound the things which are mighty, that no flesh should glory in his presence?* What, though we have not met with immediate success? are we not laying a foundation, on which much may be built successfully hereafter? But what have we to do with Success? Success belongs to God—duty is our part. Shall we sit still, and make no effort for the conversion of our fellow-creatures? Can we acquit ourselves of guilt, by waiting longer, till we see a more favourable prospect? Our duty, our indispensable duty is, to endeavour; nor are our endeavours at all less acceptable to God, even though they may be un-

successful. You are now called on to shew your zeal for God—the work is begun—your duty is set before you—the duty which you owe to your Redeemer, and to your fellow-creatures, to contribute as much as possible to his glory and their everlasting welfare.

I beseech you, Brethren, by that abundance of spiritual mercies which you possess in Christ Jesus, that you will shew compassion to the millions of your fellow-creatures, who are destitute of them. You are called regularly each week to the house of God, to hear the glad tidings of his Gospel; but, throughout the vast continent of Africa, no joyful bells are ever heard to summon the assembly of Christians to his Temple. You enjoy the rest, the peace, the delightful tranquillity of a Sabbath; but a Sabbath is a word unknown there; and of the blessings which it communicates, millions there are wholly ignorant. You have the Bible in your hands, the charter of salvation, and there you daily read with delight the promises of a gracious God, and enjoy the treasures of mercy which are displayed in Christ Jesus —Ah think how many are totally unacquainted with these treasures; how many have never heard of a promise of God, have never known that he sent his Son for the salvation of man.—Are you in distress? you flee to God in Christ as your re-

fuge; you repose on his mercy, and are at peace: but they know of no such mercy; they suffer without comfort; they sink without hope. When you are called to the closing scene of life, what consolations surround you, and brighten your dying moments!—You reflect on *the blood of Christ, which cleanseth from all sin;* you commit yourself to him, who, you are persuaded, is able to keep that which is entrusted to him: you look forward with hope to the joys ready to be revealed. But are they lying upon a death-bed? no kind friend sooths their departure, by encouraging hope and strengthening faith.—Are they alarmed? no sacrifice for sin is presented before them. —Are they anxious about their future state? all is dreadful darkness: not a ray of light, not a beam of hope, shoots through the obscurity which surrounds them. Oh pity their state. Deny them not the crumbs which fall from your table. Suffer them not to say, "We stretched out our hands in vain to the disciples of Christ; we perished as it were in their sight; calling on them, but they refused to help us." Let no person here incur such guilt. As you have received mercy, impart mercy. As Christ has been full of compassion to you, be you compassionate to these your destitute and perishing brethren.

NOTE.

See P. 405.

From this general censure of the Philosophers, it is but just to except Socrates. That extraordinary man delivered his lectures in places of the most public resort, taught without reward, and sought for disciples even among mechanics and labourers. He preferred moral knowledge to speculative wisdom; and censured his predecessors for spending their time in abstruse researches into nature, instead of inspiring men with the love of virtue.—His doctrines contained important and sublime truths, even concerning the nature of the deity and the immortality of the soul; and these truths he was particularly careful not to hold in a merely speculative manner, but to apply to practical purposes. He was a man confessedly endued with great natural talents, uncommon elevation of mind, and remarkable soundness of judgment. Yet, notwithstanding all these concessions in favour of Socrates, we observe little good done by him. He attained not a true knowledge of God; his character was not free from some very gross blemishes, nor his doctrine from some great defects. No reform appears to have taken place amongst his countrymen, in consequence of his labours. His own disciples deviated widely from their master's doctrine; and a spirit of jealousy and envy, highly disgraceful to them, and discreditable to the efficacy of his instructions, prevailed even amongst the chief of them.—The failure of so great a man serves to prove most strongly the truth of the text, that the world by wisdom knew not God.—Hence the necessity of a Divine Revelation becomes evident; for if such talents, knowledge, and integrity as those of Socrates, had so little effect, what could be expected from other men, of whom so very few are to be compared with him? In this point of view, the acknowledgment of the excellence of Socrates, instead of derogating from the necessity of a Divine Revelation, strongly tends to confirm it.

REPORT

OF THE

COMMITTEE,

DELIVERED TO THE

ANNUAL MEETING,

HELD JUNE 4, 1805,

AT THE NEW LONDON TAVERN, CHEAPSIDE.

5th REPORT, 1805

&c.

Your Committee have it not in their power to communicate to this Annual Meeting, any very recent intelligence from the Missionaries already sent out under the protection of this Society. The last date of the Journals received from them is so long back as the 25th of September. This has arisen from the want of a direct and regular intercourse between this country and the Colony of Sierra Leone.

The Missionaries sailed from Portsmouth on the 8th of March. By a letter from Mr. Renner, dated Freetown, Sierra Leone, May 22, 1804, accompanied by his Journal from March 8th to May 20th, 1804, your Committee learnt, with pleasure and thankfulness, their safe arrival, on the 14th of April, after an agreeable voyage of about seven weeks, at Freetown, and their friendly reception by the gentlemen of the Colony.

They had regularly performed Divine Service on board the vessel which carried them out, having been happily countenanced therein by the captain. No incident of much importance had occurred during their passage; excepting their narrow escape of being captured by a French privateer.

Circumstances had induced the Governor to advise them to reside, for the present, in Freetown, rather than in the native town, under Dalla Módu, in which it was at first intended that they should reside.

The Colony having been long destitute of a regular Chaplain, the Missionaries had undertaken the charge of its spiritual concerns, during their continuance there, for the purpose of becoming inured to the climate, and of acquiring a knowledge of the native language and manners.

A few Extracts * from the above mentioned Letter and Journal will gratify the Members of the Society, by shewing that the Missionaries entered immediately on a field of probable usefulness, and with a spirit becoming Christians.

* See Appendix, No. I.

A second Letter has also been received from Mr. Renner, dated Freetown, September 24th, 1804, enclosing a Continuation of his Journal from May 25th to September 25th*, 1804. The continued and severe indisposition of Mr. and Mrs. Hartwig had, in a great measure, disqualified them for any exertions. They were both attacked by the fever of that climate, with the commencement of the rainy season, at the beginning of June; and were brought at one time, as was supposed, to the very borders of Eternity; and still continued ill at the date of the above letter.

Neither letter nor Journal having been received from Mr. Hartwig, the Secretary was directed to remind him of the injunction † contained in the Address delivered to them before their departure, that each Missionary should send his Journal twice at least every year. Mr. Renner's Journal has, however, now disclosed the reason of Mr. Hartwig's silence, in his long illness. A short Letter ‡ was subsequently received from him.

Your Committee being destitute of information concerning the Missionaries' health and pro-

* See Appendix, No. II.

† See pp. 349, 350 of the Society's Reports.

‡ See Appendix, No. III.

ceedings for the last eight months, are hoping every day to receive satisfactory intelligence on these subjects, as the unhealthy season was nearly over at the date of the last letters. They trust, that, ere this time, Mr. Hartwig has been able to proceed into the Susoo country, which it was the intention of the Corresponding Committee at Sierra Leone that he should do, accompanied by one of the gentlemen of the Colony, in order to fix on a suitable station *.

In December last, your Committee had an opportunity of conferring with Mr. Dawes, late Governor of the Colony of Sierra Leone, who left that place about six weeks after the arrival of the Missionaries. From his intimate acquaintance with the circumstances of the Colony and its Vicinity, much useful information has been derived for the guidance of future plans.

From the statements of Mr. Dawes respecting his own views and those of the Corresponding Committee at the Colony, it appears probable

* Since the General Meeting, intelligence has been received, by which the Committee have learnt that Mr. and Mrs. Hartwig did not recover from the fever till the close of the year. At the date of the last Letters, about the middle of March, Mr. Hartwig had been absent a month on a journey into the Susoo country.

that Wonkapong, on the river Quiaport, will be fixed on as the First Missionary Settlement. The Head-man of this native town is Fenda-Módu, father of Dalla Módu; and is a man of great influence, and favourably disposed towards the Colony. There is reason to hope that he will patronise the Missionaries; build them a house; and grant them land, on which they may raise their own vegetables, and keep some live stock.

It appears adviseable to the friends in the Colony, that one chief Missionary Settlement should first be formed; where all the Missionaries should for a time live together, till fully acquainted with the native language and customs; and from which they should make excursions, and occasionally reside among the neighbouring natives, as circumstances may open the way; but that to the original Settlement they should still have it in their power easily to recur in all cases of difficulty. That this opinion fully coincides with that of your Committee, may be seen in p. 348 of the Society's publications.

It would be expedient, that such a Settlement should have ready access to the Colony, that it should be situated in a populous part of the Susoo nation, and that it should have easy inter-

course with the interior. All these advantages appear to meet in Wonkapong; as it lies within a few days' sail North of Sierra Leone, contains about three thousand natives, is surrounded by a populous neighbourhood, and has easy intercourse with the interior, by means of the Quia-port, and various neighbouring creeks.

Your Committee will now advert to the Missionaries under preparation at Berlin.

It is with concern that they have again to report, that another of the students at the Seminary at Berlin has drawn back from the service in which he had engaged. One of the four mentioned in the last Report to have been taken under the protection of this Society, withdrew from the Seminary; and though he afterwards expressed his contrition, and applied for re-admission, our friends who preside over that Institution determined not to grant his request, among other reasons, because his constitution appeared too weak to encounter the difficulties of an African climate. In his place another student was nominated by them; which nomination, upon receiving their report of his character and attainments, was confirmed by your Committee. These circumstances, of which your Committee have been thus painfully obliged to

report, this and the preceding year, cannot but be the occasion of sorrow: yet the prudence and tenderness which have been exercised in these cases by the Directors of the Seminary, increase their confidence, and give good reason to hope that these events will prove ultimately beneficial to the cause in which the Society is engaged. Your Committee, at the same time, are confirmed by them in the conviction of its being highly expedient to give the students a sufficient time to discover their real state and character, before they are actually sent out in the service of the Society.

The Society will have pleasure in hearing, from the report of Mr. Jaenické, that these four students shew the sincerity of their profession by their Christian walk and conversation, their diligence and their mutual love; and that they are making good progress in Arabic.

A fifth student, who has been upwards of two years in the Seminary, and is rather more than forty years of age, and has a wife, with a daughter who is about seven years of age, having been strongly recommended by Mr. Jaenické, a correspondence has been carried on with Mr. Jaenické upon the subject, which is just concluded by your Committee determining to receive him and his family under their care.

These five brethren, trial having been now made in the Seminary, for a considerable period, of the consistency and steadiness of their walk as Christians, will probably be instructed to apply for Ordination in the course of a few months; as it is understood that they are in a state of preparation. Should they obtain Ordination, they will arrive, it may be expected, in this country, in sufficient time to sail for the Colony, after spending a few weeks here, by the first vessel in the Autumn.

It is the present intention of your Committee, that the greater part or the whole body of Missionaries shall settle together, as above described, in Wonkapong, or some other suitable place, so soon as health and other circumstances will allow.

They wish at all times to wait for, and to follow, the guidance of Divine Providence. In the mean while, they are endeavouring, in conjunction with the Corresponding Committee at the Colony, to lay a solid foundation for the future Christian Church, which they hope to be made the honoured instruments of rearing among the African tribes, by forming and maturing the most promising plan of proceedings.

Your Committee have to congratulate the Society on a considerable augmentation of its funds.

A circular printed Letter is now sent annually, towards the close of each year, to such Clergymen throughout the United Kingdom, as your Committee are led to suppose, by the best information in their power, friendly to the Society's design. This has had a beneficial influence, both in exciting a warm interest in the prayers of many Christians for the success of the Society, and in greatly augmenting its funds by Collections in Congregations. Such has been, indeed, the liberality of the Society's friends, that it affords full encouragement to engage in any plan, the prospects of success in which may seem adequate to the expence which it may involve; as there is every reason to conclude, from past experience, that the public will countenance and support such undertakings.

Your Committee beg leave to return hereby public thanks to all the friends of the Institution; and to urge on such Clergymen, as have already favoured the Society, by labouring to excite in their congregations a spirit of benevolence and prayer, the regular or occasional continuance of their kind exertions; and from those who have not yet found it expedient to do this, your Committee respectfully entreat such attention to this object as circumstances will allow.

They see with regret opportunities of probable usefulness opening before them, which they would willingly embrace were they provided with Missionaries suitable to more diversified and extensive undertakings. The intercouse, indeed, which the Society has formed with the Lutheran Church is a ground of great thankfulness, and promises to furnish it with as many Missionaries as the funds of the Society would probably be, for some years, adequate to support; but there are situations, in which it would be more particularly desirable to fix our own countrymen, could any such be interested in the great design.

The Society would, therefore, account it an especial token of the Divine Favour towards its designs, were Clergymen from among ourselves, endued with a Missionary zeal and qualifications, to come forward under its protection. While, indeed, opportunities of usefulness are presenting themselves at home, it is scarcely to be expected, in the usual course of things, that men, trained up with a view to the Ministerial Office at home, should offer themselves for the service of the Heathen. Few instances can be pointed out of useful Missionaries who left settled stations, either in or out of the Established Church. A sense of duty, in most cases well founded, and in many others

imperceptibly influenced by local attachments and a natural love of ease, will probably render offers of Missionary service but rare among Clergymen of our own Church, while circumstances at home continue as they are. Yet your Committee earnestly entreat hereby the attention and active influence of all the Society's friends, in exciting and cherishing a love to the Heathen, in any suitable persons within the sphere of their acquaintance.

Your Committee have to inform the Society, that one of the members of our own Church, alluded to in the last Report as likely to come forward under the Society, has since obtained an appointment which has withdrawn him from his intended connexion with this Society; but in which step your Committee cheerfully acquiesced, as the appointment is to a post of considerable importance, and such as may ultimately lead, under God, to considerable influence among the Heathen *.

* A circumstance has recently come under the notice of your Committee, which they here wish to mention. Capt. Norton, a chief of the Mohawk nation, whose Indian name is Tyonenhokarawn, has been for some months in this country on the public affairs of his nation, and has expressed an earnest desire of taking back with him a Clergyman, as a Missionary to his nation; whom he would engage to countenance, and to whose support he would greatly contribute. He has himself translated the Gospel of St. John into the Mohawk language, an edition of which has been printed in Mo-

The Edinburgh Missionary Society being about to print an Arabic Tract, written against Mahometanism by the Rev. Mr. Brunton, now one of their Missionaries at Karass in Georgia; and having offered to this Society the permission of taking what number it might wish, your Committee, after due examination of the Translation of the said Tract, made by Mr. Brunton himself, and an authentication of the execution of the Tract by the Mahometan Priest of Karass, resolved to avail themselves of the kindness of the Edinburgh Society, and to take 750 copies, which have been received accordingly, and will be sent to Africa for distribution.

In conclusion, your Committee would earnestly beg the prayers of all the members and friends of the Society, for a blessing on its undertakings. They would be thankful for the protection and favour hitherto afforded to them, and would labour to unite patience with zeal, and submission with activity.

hawk and English, at the expence of the British and Foreign Bible Society: (See First Report of that Society, pp. 16, 17.) Though this Mission would not come exactly within the sphere to which the Society proposes to direct its chief attention, yet, as it was the intention from the first to occupy any station of probable usefulness, and this appearing to be such, your Committee would be happy to inform the Society that a suitable Missionary had been found.

APPENDIX I.

(See page 434.)

Extract from a Letter of the Rev. MELCHIOR RENNER, *to the Secretary, dated Freetown, Sierra Leone, May 22d,* 1804.

You will, no doubt, praise the Lord our God, that he was so very gracious as to bring us safely to Sierra Leone; and this into a circle of such respectable friends. Hitherto the Lord hath done more than we can ask, think, or conceive. And so, we trust he will continue; because he is the same yesterday, to-day, and for ever. His grace, his mercy, his love, and his peace, do all pass our understanding.

The most pleasing thing is, to me, that the Lord hath put me already in the fields of labour. The love to immortal souls has since greatly increased in my heart. My wish is, therefore, that many might be saved, and "turned from darkness to light, and from the power of Satan to God, to receive forgiveness of sins, and the inheritance among them that are sanctified by faith."

It was pitiful to me to find a flock without a Shepherd: to see a large Colony without a Minister.

The field is large; Pagans and unconverted Christians are here in plenty. May our God himself reveal to them the unsearchable riches of Christ, his Son, and bless the preaching of the Gospel on many. If the Lord spareth me, I shall not be silent, but invite sinners with a loud voice; yea, the chief of sinners shall be embraced by the Gospel sound.

This letter, Sir, is accompanied with my Journal, which is but little; yet I think I mentioned every thing

necessary in it. You know that I am not skilful in making many words about one thing; nor do I wish to add occurrences which I think cannot be of much use to others.

Extracts from the Journal of the Rev. MELCHIOR RENNER.

1804, *April* 18. Mr. Dawes introduced us to Dalla Módu, the chief of the next native town, who shewed us his new palaver house, and two others, wherein eight or ten of his wives were placed. We shook hands with his head wife only.

May 5. Having had several visits from a Mandingo man, whose friendship I bought with a small present; now, as often as he comes, I have the honour to be called his friend. Perceiving that he was not quite an ignorant fellow, I made inquiry after those learned men, which Mr. Brunton mentioned in the Susoo Grammar. By reading to him their names, he knew most of them, and was astonished that the names of those learned men were written in a white man's book: this, he would tell in his country. At another visit he desired some shot from me. On asking him for what purpose, he said, to shoot Susoo men. On asking him the reason for doing so, he said, "because they do not pray to God." I told him that he should not shoot the Susoo, whom I love; adding, if they become Christians they will worship God in spirit and in truth; and he, professing himself to be a worshipper all the day, should rather pray for them. Several people signified their names to us, wishing to be partakers of the Lord's Supper. I endeavoured to shew them the love of their Saviour, and what blessings may be derived from being partakers of that holy Communion: prayed with them, and a heartfelt wish followed them.

Sunday, May 6. Early in the morning I was called up by a person, who shewed a strong desire to be a partaker of the Lord's Supper; accepted her: but about nine o'clock came a man who would signify his name as

a communicant; on inquiring after his motives, he said, that he had formerly joined the custom, this he would renew. I could not allow him then to be a partaker: his heart seemed not fit at all to approach that holy table. Read prayers, preached, and administered the Lord's Supper to about sixteen people. In the afternoon read prayers again, and attended the Sunday school. In the evening, Dalla Módu visited us with his head wife.

7*th*. Was chiefly engaged in writing. Towards the evening I took a walk along the waterside. Felt myself so well as I never did here before.

16*th*. Now has been a pause for some days, by paying the duty to this country as a stranger. The fever kept me in bed for six days; it seized me violently; but by filling up the stomach with sufficient bark it must cease.

20*th*. Visited an European who has the fever very violently. Conversed with him about the state of his soul. He confessed that he was not ready to enter into a happy eternity. He wept bitterly, like Peter. Prayed with him, and assured him that he may obtain mercy in Christ Jesus, and find rest in him as a compassionate Saviour. This man was formerly a follower of Christ; but became a backslider. O Lord! enable me, and all thy servants, to run the race set before us without weariness.

APPENDIX II.

(*See page* 435.)

Extract of a letter from the Rev. MELCHIOR RENNER *to the Secretary, dated, Freetown, Sierra Leone, September* 24*th*, 1804.

I SEND you a short Diary, by which you may see what *we* are doing, and what *God* is doing. Now I am sure, he does always right) which cannot be said of us, at

least not of me. You see also, Sir, that I have been well all the rainy season, and that I was able to perform those duties which are holy, and honourable to me. But, whether I have been useful to any one, God knows it. Yet, I determine to continue to labour on immortal souls; to speak the word of God in season and out of season. Yet, I must confess, I want, as a Missionary, more courage, more boldness, more zeal, more love to perishing sinners, more to be influenced by the Holy Spirit; in, short, I want more apostolic spirit. Now you may say, if you stand so much in want of these things, then you are a poor Missionary indeed. Yes, Sir, I don't deny it; what is known to God, may also be known to men: and if God should search my heart, surely he should find more poverty, than I know of. But, however, if men pity me in such a state, I hope God will do it the more; and bring me under that promise, "Blessed are the poor in heart;" and out of his fullness may I, according to his infinite mercy, receive grace for grace.

Extracts from the Journal of the Rev. MELCHIOR RENNER.

1804, *June* 2. isited the sick soldiers, and those who are well. One of the sick told me, that he had converted himself already for twenty years, and yet that he was on the same spot at present; that is, he knew that drinking spirits too much is not right, but he cannot overcome it. I had some conversation with the others; and inquired whether none were inclined to go to the Lord's Supper, but they all refused, saying, this business would not suit with the line in which they are.

June 3*d*. Read prayers—preached—and administered the Lord's Supper. The Governor and several other gentlemen attended. White and black about thirty. In the afternoon baptized an infant, whose father is a Maroon. Attended Sunday schools.—Much rain to-day; probably the rainy season commenceth. Three slave ships are now lying here for anchor. The A——, in which Mr. Dawes returneth to England, has 274 such

poor wretches on board. When will this inhuman trade cease? Probably not till their employers are in that place, where Dives, to-day in the Gospel crieth, "I am tormented in this flame."

5th. A person came to see me, but she did not speak. On asking her what her desire was, she replied, "My great desire is, to flee from the wrath to come, and from everlasting condemnation." Happy souls, who say with the Jailor, "What shall I do to be saved?" At present she enjoys the peace of God, which passeth knowledge.

July 15*th.* I have, since my last fever, enjoyed good health; although I must sometimes expose myself to the rain, but it had even no effect on me. The doctor and others inform me, that those who suffer little in the first year after their arrival, have to expect more in the second; but, however, this doth not discourage me; for, I trust, I am in the hands of the Lord; and he can do more than we can ask, perceive, or think.

28*th.* I was surprised, on visiting a sick person, who was able to argue the whole Bible from the beginning to the end, and who could almost be called a trader of Scripture knowledge; but lying now on the sick bed, he has neither hope of mercy, nor is able to lay hold upon the meanest promise, or find comfort in the atonement of Christ. How awful is it, to know much and to practise little! Oh may I but perfectly learn the grand truth, that Jesus Christ came into the world to save sinners!

Sept. 16*th.* Our church is now well filled up every Lord's day. The soldiers take up much room, and more settlers and Maroons attend than usual; but I hear not much of conversion; but I must wait till the sown seed spring up.

21*st.* Dined with the Governor, in company with all those young folks who have married since he has been Governor. They were twelve couple; five did he

marry, and I seven. This was not an unpleasant sight. They gave all a toast to the king, as the oldest married man. This encourages young people to marry in a regular way.

23d. ———'s conduct has much troubled my mind, and I abhor his behaviour to the uttermost. This has put me in mind what once a friend wrote to me; "I know you have long ago calculated upon disappointments, and even opposition, in your undertaking." The same mind I thought is, no doubt, in such a Society as ours; and "disappointment" is one of the chief articles in their plan. But, however, if those worthy members but continue in their endeavours and zeal, there is no doubt they will be made instrumental in the hand of God; and add, at least, some souls of the heathen world, to the multitude of those redeemed, who are singing praises to God and the Lamb; and then at last, all disappointments, troubles, cares, and expences will be rewarded abundantly. It will be a pleasing sight at the Last Day, when Jesus shall meet his true followers, and remind them of his own promise, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." "I reward you for every thing which you did for my glory; though you have nothing to boast of, and are saved but by my grace; yet I am not unjust, neither an ungrateful Master. I remember well the guinea which thou gavest to the purpose that my kingdom might be extended; I reward thee for it; thou didst, as a faithful servant, what thou couldest." To another, Christ shall say, "I reward thee also for thine, though thou *couldst* have given *two*, yet I overlooked in this thine infirmities: thou hadst some pleasure in that dust; but behold here the streets of gold! Thou shalt soon confess, that the gold of the former world has been but dross."—I hope to be excused while speaking thus in simplicity.

APPENDIX III.

(See page 435.)

Extract of a letter from the Rev. PETER HARTWIG, *to the Deputy Secretary, dated Freetown, Sierra Leone, September* 25, 1804.

DEAR SIR:

You expect, probably, a long letter from me by the first conveyance; but I am sorry to say that I must be short indeed; for I am hardly able to hold the pen with my exhausted hand. I told you, dear Sir, in the letter by Mr. Dawes, that I would go among the Susoos in the dry season; but God was pleased to visit me, in his great mercy, with sickness. I was taken ill with a severe fever in the beginning of June; which has weakened me so much that I can hardly walk. Forty-eight hours the fever sometimes continued, which was trying indeed; but I desire to bless God my salvation for it; for when the fever was over, and I had presence of mind enough, I spent many a blessed hour with him in conversing upon my sinful heart, circumstances, and poor mortal frame; and thus the Holy Spirit taught me some useful lessons, which I humbly trust will not only be profitable to my own soul, but to others too, if I live, to put them into practice by divine mercy.

LIST

OF

COLLECTIONS, BENEFACTIONS, AND SUBSCRIPTIONS.

COLLECTIONS.

☞ *Most of the following Collections were made after Sermons preached on the occasion; and others were private Collections among friends: the Committee have here distinguished these two classes, so far as they could do it from the Letters of their Correspondents. In order to prevent mistakes, it is requested, that, in future Contributions of this nature, the Time and Place where Sermons were preached may be particularly noticed, with the name of the Preacher.*

	£	s.	d.
ABERNANT and CYNWIL, Carmarthenshire; by Rev. JOHN DAVIES	2	2	0
ASHAMSTEAD, Berks, Parish Church of; by Rev. JOSEPH MAUDE, M. A. . 9 16 0			
Ditto, 2d Collection 8 14 0			
	18	10	0
ASTON SANDFORD, Bucks, Parish Church of; by Rev. THOMAS SCOTT . 17 2 6			
Ditto 2d Collection 15 18 8			
	33	1	2
BACUP, near Rochdale, Lancashire, Chapel of; by Rev. WM. PORTER	8	13	0
BEGWLDY, by Rev. R. JAMES	1	10	0
BIRMINGHAM, St. Mary's Chapel; by Rev. EDWARD BURN, M. A.	58	1	2
BLEDLOW, Bucks, Parish Church of; by Rev. NATHANIEL GILBERT	8	7	0
BRECKVA, near Carmarthen, Parish Church of; by Rev. JOHN GRIFFITHS . . .	3	18	10
CADOXTON, &c. near Cardiff, Parish Churches of; by Rev. HEZEKIAH JONES	4	0	0

	£.	s.	d.
CALDWELL, near Melton Mowbray, by Rev. Dr. FORD	12	1	0
CALLINGTON, Cornwall, by Rev. JAMES COFFIN	8	10	6
CAMBRIDGE, Church of the Holy Trinity; by Rev. CHAS. SIMEON, M. A. 50 0 0			
Do. Do.; by Rev. H. MARTYN, B. D. 51 0 9			
	101	0	9
CARLISLE, St. Cuthbert's Church; by Rev. JOHN FAWCETT, M. A.	22	4	0
Ditto—Sundry Donations collected by Rev. JOHN FAWCETT	3	0	0
CASTLECOMER, Ireland, by Rev. HENRY IRWIN, B. A	7	0	0
CREATON, Northamptonshire—Sundry Donations collected by Rev. THOMAS JONES	5	0	0
DARLASTON, Staffordshire, Parish Church of; by Rev. J. WALTHAM, M. A 15 9 0			
Ditto, 2d Collection 9 4 6			
	24	13	6
DEWSBURY, Yorkshire; by Rev. MATTHEW POWLEY, and Rev. JOHN BUCKWORTH	40	15	2
DINGESTOW and TREGARE, near Monmouth, Parish Churches of; by Rev. ISAAC MORGAN	2	0	0
FAGAN's, ST. near Cardiff; by Rev. DANIEL JONES	2	0	0
FIDDOWN, Ireland, Parish Church of, by Rev. ROBERT SHAW, B. A.	4	0	0
HEPTONSTALL, near Halifax, Chapel of; by Rev. JOSEPH CHARNOCK	26	12	11½
HOLSWORTHY, Devonshire—Sundry Donations collected by Rev. O. L. MEYRICK	7	16	0
HULCOT, Bucks, Parish Church of; by Rev. JOHN SHEPHERD, M. A. of London	4	0	0
IPSWICH, St. Peter's Church, by Rev. EDWARD GRIFFIN	12	14	6
LAKENHEATH, near Brandon, Suffolk; by Rev. MICHAEL HAYWARD	3	0	0
LINKINHORNE, Cornwall; by Rev. JAMES COFFIN	3	9	6

	£.	s.	d
LONDON, Parish Church of St. Andrew by the Wardrobe and St. Anne Blackfriars, before the Society, on the Fourth Anniversary; by Rev. THOMAS T. BIDDULPH, M. A. 226 6 0			
Ditto, Fifth Anniversary; by Rev. JOHN VENN, M. A. . 205 0 0½			
Bentinck Chapel, St. Mary-le-bone; by Rev. BASIL WOODD, M. A. Minister . 112 0 0			
N. B. The whole Collection, including Donations and Subscribtions amounted to £240 10 0.			
Parish Church of St. Mary Magdalen, Bermondsey; by Rev. WILLIAM MANN, M. A. Lecturer 23 11 2½			
	566	17	3
LONG SUTTON, Lincolnshire, Parish Church of; by Rev. CHARLES JERRAM, M. A.	31	4	0
LOUDWATER, near High Wycombe, Chapel of; by Rev. WM. PRYCE	23	0	0
LYNN REGIS, Parish Church of St. Margaret, with the Chapel of St. Nicholas; by Rev. EDWARD EDWARDS, M. A.; and Rev. ROBERT HANKINSON, M. A. . .	42	4	3
MACCLESFIELD, by Rev. MELVILLE HORNE 14 15 0			
Ditto, 2d Collection 18 6 0			
	33	1	0
MACHIN, near Newport, Monmouthshire, Parish Church of; by Rev. EDWARD EDWARDS	1	9	6
MANCHESTER, at St. James's Church; by Rev. Dr. BAYLEY	40	0	0
MELLOR, Derbyshire, Chapel of; by Rev. Mr. OLENRENSHAW . . . 9 0 0			
Ditto, 2d Collection 6 0 0			
	15	0	0
MILBORNE-PORT, Somersetshire; by Rev. WILLIAM OWEN 5 0 0			
Ditto, 2d Collection 9 6 8			
	14	6	0

				£.	s.	d.
Nicnol Forest, near Carlisle, Parish Church of; by Rev. Mr. Jackson	3	0	6			
Ditto, 2d Collection	7	14	6			
				10	15	0
Olney, Bucks; sundry Donations collected by Rev. Christopher Stephenson, M. A. Vicar	17	15	0			
Ditto, Ditto	12	15	0			
Parish Church of; by Rev. C. Stephenson	13	14	0			
Do. by Rev. G. B. Mitchell	7	3	0			
				51	7	0
Ribbesford, near Bewdley, Worcestershire; by Rev. John Cawood, M. A.				10	10	0
Rowley Regis, near Birmingham				8	0	0
Scaleby, near Carlisle, Parish Church of; by Rev. J. Fawcett, M. A.	5	5	0			
Ditto, 2d Collection, by Rev. Mr. Jackson	9	1	0			
				14	6	0
Shrewsbury, St. Alkmond's Church; by Rev. Henry Campbell				33	8	2
Slaithwait, near Huddersfield, Yorkshire, Parish Church of; by Rev. Mr. Wilson				10	0	0
Sleaford, Lincolnshire; by Rev. J. Clarke				9	4	0
Talsarn, near Lampeter, Cardiganshire; by Rev. John Hughes				12	5	0
Ulstrad and Landevoduc, Glamorganshire, by Rev. John Jones				1	1	0
Walterstone, by Rev. John Rogers				1	16	0
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Ditto, Ditto	2	4	0			
				4	11	6
Weston Underwood, by Rev. James Bean				4	2	0
York, Parish Church of St. Saviour's; by Rev. John Graham, M. A.				23	14	6

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☞ *Subscribers and Benefactors are requested to be particular in stating their Names, Degrees, Residences, &c. Any mistakes of this nature in the following Lists will be rectified next year, upon addressing a line to the Secretary, or the Deputy Secretary, before Lady Day; by which time the Lists should be annually completed.*

A

	£.	s.	d.
A. A.	0	10	6
A. B.	3	3	0
A. B. by Rev. Josiah Pratt	3	3	0
A. B. by Rev. Charles Jerram	0	10	6
A. T.	50	0	0
Angas, Miss, *Leicester*	1	0	0
Anonymous	0	7	0
Anonymous, by Rev. James Pope	0	10	6
Anonymous, by ditto	0	10	6
Anonymous, by late Rev. Edward Cuthbert	0	10	6
Anonymous	1	1	0
Anonymous, by Rev. H. Foster	1	1	0
Anonymous, by Rev. Josiah Pratt	2	2	0
Anonymous, by Rev. John Scott	10	10	0
Anonymous, by ditto, 2d Donation	10	10	0
Atkinson, Thomas, Esq. *Huddersfield*	21	0	0
Atkinson, Mr. Joseph, *ditto*	1	1	0

B

Bacon, Rev. Dr. *Wakefield, Yorkshire*	2	2	0
Bainbridge, Thomas, Esq. *Guildford-street*	10	10	0
Bates, Benjamin, Esq. *Brunswick-square*	21	0	0
Bates, Ely, Esq. *Blackheath*	10	0	0
Beercroft, Mrs. *Kirkstall Forge*, near *Leeds*	0	10	6
Bishop, Mrs. M B. *Blackheath*	2	2	0

	£.	s.	d.
Boase, Henry, Esq. *Knightsbridge*	5	5	0
Bradney, Joseph, Esq. *Clapham*	5	5	0
Brock, Rev. John, *Rector of Bidborough*	2	0	0
Brown, Mr. *Pall Mall*	2	2	0
Butler, Hon. Mrs	1	1	0
Buxton, Rev. J. Rec. of *Carleton Rode, Norfolk*	5	0	0

C

C. B.	3	3	0
C. S.	0	7	0
C. L. J. by Rev. Josiah Pratt	1	1	0
Carbery, Rt. Hon. Lady	50	0	0
Chatterton, T. Esq. *Waplington*, near *York*	100	0	0
Clergyman A, by Rev. Joshua Davies	1	1	0
Codd, Richard, Esq. *Louth*	1	1	0
Cottle, Mrs.	0	2	6

D

Daling, Richard, Esq. *New Grove, Bromley*	10	0	0
Davies, Mr. James, *Gracechurch-street*	5	5	0
De Coetlogon, Rev. C. E. M. A. Rec. of *Godstone*	2	0	0
Dinning, Mrs. *Newington, Surry*	1	1	0
Dissenting Minister, by Rev. H. Foster	1	0	0
Dixon, Mr. *Coggeshall, Essex*	0	10	6

E

E. H.	0	10	6
E. R.	1	0	0
Elmsall, Edward, Esq. *Thornhill*	21	0	0
Elsley, Gregory, Esq. *Patrick Brompton, Yorkshire*	15	15	0
Elsley, Mrs. B. *ditto*	10	10	0
Etherington, Sir Henry, Bart. *Hull*	10	10	0
Evans, George Freke, Esq.	10	0	0

F

Farish, Miss, *Carlisle*	1	1	0
Fearon, Devey, M. D. *Lamb's Conduit-place*	21	0	0
Ferguson, Mr. John, *Carlisle*	1	1	0
Ferguson, Mr. Richard, *ditto*	1	1	0

	£.	s.	d.
Fitzgerald, Rt. Hon. Lady Mary, *Charles-st.*	5	0	0
Fox, Mr. William, *Wilderness-row*	1	0	0
Friend	0	10	6
Friend, at *Oxford*	0	10	6
Friend, by Rev. H. G. Watkins	0	10	6
Friend, by Rev. George Carr	0	18	0
Friend, by B. W.	1	0	0
Friend, by Rev. C. F. Steinkopf	1	0	0
Friend	1	1	0
Friend	1	1	0
Friend	1	1	0
Friend, by Rev. John Newton	1	1	0
Friend, by Rev. Thomas Scott	1	1	0
Friend, by Rev. J. Meakin	1	1	0
Friend, by Mr. Nathan Downer	1	1	0
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Friend, by Rev. Isaac Crouch	1	1	0
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Friend, by Rev. Thomas Scott	5	0	0
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Friend	21	0	0
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G			
Gambier, Vice Admiral, *Hampstead*	21	0	0
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Gimber, William, Esq. *Hampstead*	21	0	0
Goskar, Mr.	0	7	0
Grant, Charles, Esq. M. P. *Russel-square*	21	0	0
Grant, Rev. Moses, M. A. Prebendary of *St. David's*	10	0	0
Gray, William, Esq. *York*	21	0	0
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Greig, Mrs. *ditto*	5	0	0
Greig, Rev. John, M. A.	3	0	0
Gurdon, Rev. Philip. M. A. *Assington, Suffolk*	3	3	0
H			
Hallward, Rev. John, M. A. Vicar of *Assington*	1	1	0
Hallward, Mr. Thomas, *Gray's Inn*	2	2	0
Harris, Mr. John, jun. *Morton Corbet, Salop*	0	10	6

	£.	s.	d.
Harryman, William, Esq. *Highbury, Islington*	10	0	0
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Hephzibah, by Rev. Henry Foster	1	0	0
Hey, Rev. S. M. A. Vicar of *Steeple Ashton*	10	0	0
Hill, Rev. Brian, M. A. *Hawkestone, Salop*	1	0	0
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Hodson, Mrs. *Carlisle*	1	1	0
Horsfall, Mr. *Huddersfield*	2	2	0
Howard, Miss, *Hull*	21	0	0

I J

Invalid An, in the *Island of Jersey*	1	1	0
J. B.	0	10	6
J. S.	1	1	0
Jackson, Mrs. *Thornhaugh-street*	2	2	0
Jaumard, Samuel, Esq. *Paddington*	5	5	0
Johnson, Rev. Richard, B. A. (a Balance)	1	7	0
Johnson, Mrs. A. B. *Reading*	5	0	0
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K

Kilvington, Thomas, Esq. *Rippon, Yorkshire*	21	0	0

L

L. B. S.	2	0	0
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Lady, by Rev. Josiah Pratt	1	1	0
Lady, by William Cardale, Esq.	1	1	0
Lady, of *Bristol Hot Wells*, by do.	5	0	0
Lady, by the Rev. Basil Woodd	1	0	0
Lady, by——do.——do.	5	0	0
Lee, Miss H. *Beverley*	1	1	0
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Lofthouse, Mrs. *York*	5	0	0
Lodge, Mrs. *Carlisle*	5	5	0
Lyon, Mrs. *Great James-street*	1	1	0

M

	£.	s.	d.
M. M. by Henry Hoare, Esq.	10	0	0
M. L. Y. by Rev. Josiah Pratt	1	1	0
Macdonald, Serj. of the Invalids at *Jersey*	0	5	0
Marriott, William, Esq. *Hoxton-square*	5	0	0
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N

N. Lady, by Vice Admiral Gambier	10	0	0
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O

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P

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R

	£.	s.	d.
R. J.	1	7	0
R. R. *Cambridge*	10	0	0
R. S. T.	2	0	0
Ramsay, Mr. George, late of *Tyson-place, Kingsland-road*, deceased, A Legacy	20	0	0
Rees, Rev. Wm. *Aberavon*	1	0	0
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S

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Short, Mr. *Chelsea*, (by Note)	3	6	8
Singleton, Mr. John, *Wigan*	2	0	0
Ditto——————*ditto*—a Balance	9	15	0
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Society A, Religious, in the Parish of *St. James, Bristol*	2	0	0
Society A, in *Wales*	4	0	0
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T

T. B.	2	2	0
T. H. by Rev. H. Foster	5	0	0
T. W.	5	0	0
T. S. J.	2	0	0

	£.	s.	d.
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Tighe, Rev. T. Rector of *Rathfryland*	1	1	0
Tilson, Miss	10	0	0

U

Unknown	1	1	0

V

Vansittart, Nicholas, Esq. M. P. *Great George-street*	21	0	0
Vansittart, Miss, *ditto*	21	0	0
Vaughan, Richard, Esq. *Bristol*	5	5	0
Vrankeen, Miss, *Bristol*	1	1	0

W

W.	1	1	0
Ward, Mr. Thomas	0	10	6
Watkins, Elizabeth, *Bristol*, A Servant	0	10	6
Way, John, Esq. deceased, part of a Legacy for promoting Piety and true Religion, by Rev. Henry Foster	20	0	0
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Wilson, Benj. Esq. *Burton-on-Trent*	5	0	0
Wolffe, George, Esq. *America-square*	100	0	0
Woodd, Rev. Basil, M. A. *Paddington-green*	21	0	0

1805

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A

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Atkinson, Law, Esq. *ditto*	2	2	0
Ayscough, Mrs. *Islington*	2	0	0

B

Barham, Right Hon. Lord	5	5	0
B.	2	2	0
Babington, T. Esq. M.P. *Rothley Temple, Leices.*	5	5	0
Bacon, Miss, *Great Russell-street*	1	1	0
Bacon, Miss Mary, *ditto*	1	1	0
Bainbridge, Thomas, Esq. *Guildford-street*	2	2	0
Barber, John, Esq. *Camberwell*	2	2	0
Barker, Rev. W. M. A. *Downton, Wiltshire*	2	2	0
Barker, Mr. Thomas, by Rev. W. Goode	1	1	0
Barry, Richard, Esq. *Portman-place*	2	2	0
Barry, Mrs. *ditto*	1	1	0
Barwick, Mr. Thomas, *Rawden*, near *Leeds*	1	1	0
Bates, Ely, Esq. *Blackheath*	2	2	0
Bates, G. F. Esq. *Queen's College, Cambridge*	1	1	0

	£.	s.	d.
Batley, Rev. Edmund Turner, M.A. *Carshalton*	2	2	0
Batley, William, Esq. *Blackheath* - - - - -	1	1	0
Beasley, Mr. *Kimbolton* - - - - - - - -	1	1	0
Beecroft, Mrs. - - - - - - - - - - -	0	10	6
Beedle, Mr. *East-street* - - - - - - - -	1	1	0
Bennett, Mrs. Elizabeth, *Islington* - - - -	1	1	0
Bentley, Mrs. *Lisson-green* - - - - - -	1	1	0
Best, George N. Esq. *Essex-street* - - - -	1	1	0
Bewicke, Mrs. *Chatham-place* - - - - -	2	2	0
Biddulph, Mrs. Sen. *Bristol* - - - - - -	1	1	0
Biddulph, Rev. T. M.A. Min. of St. James, *Bristol*	1	1	0
Billingsley, Edw. Esq. *Lisson-grove* - - - -	1	1	0
Binks, Mr. Christopher, *King-st. Covent Garden*	2	2	0
Binks, Mr. S. *Durham* - - - - - - - -	0	10	6
Bishop, Mr. M. *Blackheath* - - - - - -	1	1	0
Bishop, Mrs. *ditto* - - - - - - - - -	1	1	0
Bishop, Mrs. *Hensbridge, Somersetshire* - -	1	0	0
Blackbone, Mr. W. *Little Coggleshall* - -	0	10	6
Blackmore, Mr. *Sampford Peverell* - - -	0	10	6
Blair, William, Esq. *Great Russell-street* -	1	1	0
Blaksley, Mr. James - - - - - - - - -	2	2	0
Blasson, Mr. Robert, *Hatton Garden* - -	1	1	0
Booth, Miss, *Bridlington* - - - - - - -	2	2	0
Bosworth, Mr. Dan. *Holdenby, Northamptonsh.*	1	1	0
Bourdillon, Rev. T. M.A. Vicar of *Fenny Stanton*	2	2	0
Bowes, Mrs. *Carlisle* - - - - - - - -	1	1	0
Bowles, Charles, Esq. *Weymouth* - - - -	3	3	0
Bowles, Mr. Francis, *Bristol* - - - - -	1	1	0
Bowles, Miss, *ditto* - - - - - - - - -	1	1	0
Brandon, Mr. Samuel, *Newington, Surry* -	2	2	0
Brasier, John, Esq. *Camberwell* - . - -	2	2	0
Bridge, Mrs. *Coggleshall* - - - - - -	0	10	6
Brindley, Rev. Henry, *Lacock, Wilts* - -	1	1	0
Brook, Mrs. *Highgate* - - - - - - - -	1	0	0
Brooke, Mr. Samuel, *Old Jewry* - - - -	1	1	0
Brooks, Mrs. *Mount Row, Westminster Bridge*	1	1	0
Brougham, James, Esq. *Finsbury Place* - -	2	2	0
Broughton, Mr. Nicholas, *Snow-hill* - - -	1	1	0
Brown, Rev. D. M.A. Provost New Col. *Calcutta*	1	1	0
Brown, Mr. John, Aq. *Pall Mall* - - - -	2	2	0
Brown, Mrs. Cath. *Raven Row, Spitalfields* -	1	1	0
Brownlow, Mr. William, *Fleet-street* - -	1	1	0

	£.	s.	d.
Buckle, Rev. William, M.A. Vicar of *Pyrton*	1	1	0
Budd, Mrs. *Battersea Rise*	1	1	0
Budd, Rev. Henry, M.A. *Bridewell Hospital*	1	1	0
Budd, Rev. Richard, *Battersea Rise*	1	1	0
Bull, Rev. John, A.B. *Coggleshall*	1	1	0
Bull, Rev. John, *Bristol*	1	1	0
Bull, Rev. Thomas, *Eldon, Suffolk*	1	1	0
Burgess, Edw. Esq. *Salisbury Place, New Road*	1	1	0
Burgess, Bryant, Esq. *ditto*	1	1	0
Burnett, Mrs. Anna, *Halifax*	1	1	0
Burnett, Miss, *ditto*	2	2	0
Burnett, Rev. John, B.A.	2	2	0
Burrows, Mr. *Portman Place*	1	1	0
Bushby, Thomas, Esq. *Arundel, Essex*	1	1	0
Butcher, Mr. Robert, *Spa Fields*	1	1	0
Butcher, Mrs. *Hascomb*	1	0	0
Butler, Mr. Thomas, *Kirkstall Forge*, near *Leeds*	1	1	0
Butterworth, Mr. Joseph, *Fleet-street*	1	1	0

C

Caddick, Mr. *Tewkesbury*	1	1	0
Campbell, Rev. H. *Shrewsbury*	1	1	0
Cammeyor, Mr. Charles	2	2	0
Cannon, Mr. George, *Cheapside*	1	1	0
Capps, Mr. *King-street, Covent Garden*	1	1	0
Cardale, William, Esq. *Bedford-row*	2	2	0
Cardale, Mr. John, *Stourbridge*	1	1	0
Carr, Rev. J. A. M.A. Rector of *Hadstock, Essex*	1	1	0
Carr, Rev. E. B.A. Rector of *Kilmacow, Kilkenny*	1	1	0
Carr, Rev. George, *New Ross*	0	10	6
Caulfield, Rev. Hans, B.A. Prebend. of *Kilmanagh*	1	1	0
Caulfield, Rev. Charles, *Killymaw*	1	1	0
Cecil, Rev. Richard, M.A. *Little James-street*	2	2	0
Chamber, Chas. C. Esq. *Christchurch Col. Oxf.*	1	1	0
Chambers, Mr. *Bryanstone-street*	1	1	0
Channing, Miss, *Staines*	1	1	0
Charles, Rev. T. B.A. *Bala, Merionethshire*	0	10	6
Cheatham, Mr. Jos. *Eagle-court, St. John's-lane*	1	1	0
Clark, Richard, Esq. Chamberlain of *London*	1	1	0
Clarke, Anthony, Esq. *Caroline-pl. Guildford-st.*	1	1	0
Clarke, Mrs. Anthony, *ditto*	1	1	0
Clarke, Mr. John, *Castle-street, Holborn*	1	1	0

	£.	s.	d.
Clarkson, Mrs. *Cumberland*	1	1	0
Clough, Miss, *York*	1	1	0
Collinson, Mr. Edward, *Lombard-street*	1	1	0
Colston, Mrs. Susanna	1	1	0
Compigny, James, Esq. *Guildford-street*	1	0	0
Complin, Mr. Joseph, *Hackney*	1	1	0
Condell, Mr. William, *New Bond-street*	1	1	0
Connor, Rev. George, *Dublin*	1	1	0
Cook, Mr. John, *Broughton*	1	1	0
Cooper, Rev. Mr.	1	1	0
Cooper, Mr. Edmund, *East Dereham*	1	1	0
Cotterill, Mr. William, *Broadway, Westminster*	1	1	0
Coulthurst, Rev. H. W. D. D. Vicar of *Halifax*	1	1	0
Coxon, Mr. W. *Gainsford-street, Horsleydown*	1	1	0
Crabtree, Mr. Joshua, *Aldermanbury*	1	1	0
Crompton, Mrs. *Edmonton*	1	1	0
Crosby, Mr. *York*	1	1	0
Crossthwaite, Rev. J. *Egdeen*, near *Petworth*	1	1	0
Crouch, Rev. Isaac, M. A. Vice Principal of *St. Edmund Hall, Oxford*	1	1	0
Crowther, Rev. S. M. A. Vicar of *Christ Church*	1	1	0
Crowther, Rev. John, *Rawden*, near *Leeds*	1	1	0
Cunningham, John, Esq.	2	2	0
Curling, Mr. Jesse, jun. *Rotherhithe*	1	1	0
Curtis, Rev. William, B. A. *Sloane-street*	2	2	0
Cuthbertson, Mr. Benoni, *Olney*	1	1	0

D

Daling, Richard, Esq. *New Grove, Bromley*	2	2	0
Davenport, Mr. S. *Lime-street*	1	1	0
Davies, Rev. John, M. A. *Clapham*	2	2	0
Davies, Rev. E. *Bristol*	0	10	6
Davies, Rev. John, Vicar of *Llandilos*	1	1	0
Davies, Rev. Joshua, *Goytre Lodge*	0	10	6
Davies, Mr. James, *Gracechurch-street*	2	2	0
Daw, William, Esq. *Winchester-row*	1	1	0
Dawes, William, Esq. *South Lambeth*	1	1	0
Day, Rev. William, M. A. *Bristol*	0	10	6
Dealtry, Rev. T. M. A. Fell. *Trin. Col. Camb.*	1	1	0
Deane, John, Esq. *New Ross*	1	1	0
Deane, Joseph, Esq. *ditto*	0	10	6
Denton, Mr. S. *Oxford*	0	10	6

	£.	s.	d.
Dickson, Miss, *Hampstead*	1	1	0
Dikes, Rev. Thomas, LL.B. *Hull*	1	1	0
Dixon, Mr. William, *High-street, Borough*	2	2	0
Dixon, Mrs. *New Laiths, Leeds*	1	1	0
Dixon, Miss F. *ditto*	2	2	0
Dixon, Henry, Esq. *Brook Farm, Liverpool*	1	1	0
Dobbs, Mr. Henry, *Bridge-street, Blackfriars*	5	0	0
Dobson, Mr. Thomas, *Dean-street, Soho*	1	1	0
Dod, ——, Esq. *Mortimer, Berks*	1	1	0
Dodsworth, J. Esq. *York*	1	1	0
Downing, Rev. G. M. A. Prebendary of *Ely*	1	1	0
Downing, Rev. S. *Moneybeg, County of Carlow*	0	10	6
Ducroz, Miss, *Brook-street, Holborn*	1	1	0
Dundersdale, Mr. Henry, *Leeds*	3	3	0

E

Earle, Joseph, Esq. *Watling-street*	1	1	0
Edward, Rev. E. M. A. Lecturer of *Lynn Regis*	3	3	0
Elliot, Charles, Esq. *Clapham*	2	2	0
Elsley, Gregory, Esq. *Patrick Brompton, Yorksh.*	3	3	0
Emra, Rev. J. *Bristol*	1	1	0
Estridge, Mr. Isaac, *William-st. Blackfriars*	1	1	0
Evans, Mr. *St. James's-street*	1	1	0

F

Faber, Rev. G. S. M. A.	1	1	0
Faden, Mr. W. *Charing Cross*	2	2	0
Fancourt, Rev. W. Vicar of *Bletsoe*, near *Bedford*	1	0	0
Fancourt, Rev. W. L. M. A. *Southwark*	1	1	0
Farish, Rev. William, M. A. *Cambridge*	1	1	0
Farish, Mrs. *Carlisle*	0	10	6
Faulkner, Mrs. *Kirby-street*	0	10	6
Fawcett, Rev. John, M. A. *Carlisle*	1	1	0
Fawcett, Mr. *Scaleby Castle, Cumberland*	1	1	0
Fawcett, Mr. R. *ditto*	1	1	0
Fawcett, Miss, *Carlisle*	0	10	6
Fawcett, Mr. *Knowstrop*, near *Leeds*	2	2	0
Fell, Mr. James, *Old Change*	1	1	0
Fenn, Mr. John, *Cornhill*	1	1	0
Figgins, Mr. John, *Dean-street, Fetter-lane*	1	1	0

	£.	s.	d.
Fitzgerald, Rt. Hon. Lady Mary, *Charles-street*	2	0	0
Flavel, John, Esq. *Pulley*, near *Shrewsbury* -	1	1	0
Fletcher, Rev. Walter - - - - - - - - -	1	1	0
Flint, Mr. John, *St. Mary's School, Leicester*	0	10	6
Forbes, James, Esq. *Stanmore* - - - - - -	1	1	0
Forbes, Mr. Charles - - - - - - - - - -	1	1	0
Forest, Rev. William - - - - - - - - -	2	2	0
Foster, Rev. Henry, M. A. *Wilderness-row* -	2	2	0
Foster, Rev. John, *Melchbourn* - - - - -	1	1	0
Foster, Rev. William, *Leeds* - - - - - -	1	1	0
France, Mr. Richard, *Shrewsbury* - - - - -	1	1	0
Franks, Rev. James, M. A. *Halifax* - - - -	1	1	0
Friend - - - - - - - - - - - - - - -	0	7	0
Friend - - - - - - - - - - - - - - -	0	10	6
Friend - - - - - - - - - - - - - - -	1	0	0
Friend (by Mrs. Brook, *Highgate*) - - - -	1	0	0
Friend at *Bridport* - - - - - - - - - -	1	1	0
Friend (by Mrs. Wilson) - - - - - - - -	1	1	0
Friend, (by Rev. John Owen) - - - - - -	1	1	0
Friend (by Rev. Isaac Crouch) - - - - -	1	1	0
Friend at *Redditch* - - - - - - - - - -	1	1	0
Friend (by Rev. Thomas Dikes) - - - - -	1	1	0
Friend (by Rev. John King) - - - - - -	1	1	0
Friend (by Rev. Basil Woodd) - - - - - -	1	0	0
Friend (by ditto) - - - - - - - - - -	2	2	0
Friend (by ditto) - - - - - - - - - -	5	5	0
Friend, Mr. *Cumberland-street, New Road* -	1	1	0
Fripp, Miss, *Bristol* - - - - - - - - -	1	0	0
Fripp, Mr. James, *Bristol* - - - - - - -	1	1	0
Frost, Mr. James, *Hull* - - - - - - - -	1	1	0
Frost, Mr. John, *ditto* - - - - - - - -	1	1	0
Fry, Rev. Thomas, M. A. *Lock Hospital* -	1	1	0

G

G. Mrs. *Oxford* - - - - - - - - - - -	1	1	0
Gambier, Vice Admiral, *Hampstead* - - -	5	5	0
Gell, Rev. Philip, B. A. *Trinity Col. Cambridge*	2	2	0
George, Richard, Esq. *North Baker-street* -	2	2	0
Gilbee, Rev. Dr. Rector of *Barby, Northampt.*	1	1	0
Gilbert, Rev. Nathaniel, Vicar of *Bledlow*	1	1	0
Gill, Mr. *Lower Brook-street* - - - - -	1	1	0

	£.	s.	d.
Gilpin, Rev. Joshua, Vicar of *Rockwardine, Salop*	1	1	0
Gimber, William, Esq. *Hampstead* - - - -	1	1	0
Glascott, Rev. C. M. A. Vicar of *Hatherleigh*	1	1	0
Godden, Mr. *Bucklersbury* - - - - - - - -	1	1	0
Godfrey, Rev. H. M.A. Fell. *Queen's Col. Camb.*	1	0	0
Goode, Rev. William, M.A. *Blackfriars Rectory*	2	2	0
Goslin, Rev. Nicholas, B.A. *Bamfort, Kilkenny*	0	10	6
Graham, Rev. Fergus, LL. B. Rector of *Arthuret* and *Kirkandrews, Cumberland* -	1	1	0
Graham, Rev J. M.A. Rec. of *St. Saviour's, York*	1	1	0
Grant, Rev. Moses, M.A. Prebend. of *St. David's*	2	2	0
Gray, Mr. *York* - - - - - - - - - - -	2	2	0
Greaves, Mr. William, *Clapham* - - - - -	1	1	0
Greig, Rev. John, M.A. *Bray Wick, Berks* -	1	1	0
Greig, John, Esq. *Worcester* - - - - - -	2	2	0
Grenfell, Miss Lydia, *Mazarion, Cornwall* -	1	0	0
Grimwood, John Matthew, Esq. *Chancery-lane*	1	1	0
Grinfield, Mrs. *Bristol* - - - - - - - -	5	0	0
Grinfield, Miss, *Bristol* - - - - - - - -	1	1	0
Grisdale, Rev. Brown, D. D. Chancellor of the Diocese of *Carlisle* - - - - - - - -	0	10	6
Gunn, Rev. W. Alphonsus, *Charles-square, Hoxton*	1	1	0
Gurden, Mr. Benjamin, *Colebrook-row* - -	1	1	0

H

Haddon, Mrs. *Wellington, Somersetshire* -	0	10	6
Hadley, Samuel, Esq. *New-court, Swithin's-lane*	1	1	0
Hague, John, Esq. *Crow-nest, Dewsbury* -	1	1	0
Hales, Mr. John, *Olney, Bucks* - - - - -	1	1	0
Hall, William, Esq. *Dublin* - - - - - -	2	2	0
Hall, Mr. William, *Hull* - - - - - - -	1	1	0
Hall, Mr. Thomas, jun. *ditto* - - - - - -	1	1	0
Halliley, Mr. *Dewsbury* - - - - - - - -	1	1	0
Hallward, Rev. John, M. A. Vicar of *Assington*	1	1	0
Hallward, Thomas, Esq. *Gray's-inn* - - -	1	1	0
Hamilton, Rev. Hans, B. A. Rect. of *Knocktopher*	1	1	0
Hamilton, Henry, Esq. *Kilkenny* - - - - -	1	1	0
Hamilton, George, Esq. *ditto* - - - - - -	1	1	0
Hankinson, Rev. R. M. A. *Lynn Regis* - -	2	2	0
Hardyman, Rev. William, B. D. *Lynn Regis*	1	1	0
Hargreaves, Mrs. *Horseforth* - - - - - -	1	1	0

	£.	s.	d.
Harper, Joseph James, Esq. *Bledlow, Bucks*	1	1	0
Harrold, Mr. Joseph, *Olney* - - - - - -	1	1	0
Hart, Rev. R. M. A. Vicar of *St. George's, Bristol*	1	1	0
Harvey, Rev. Edmund, *Willians, Herts* - -	1	1	0
Hatchard, Mr. John, *Piccadilly* - - - - -	1	1	0
Hatton, Rev. T. M. A. Rec. of *Waters Upton, Salop*	1	1	0
Hauxwell, Mr. G. *Charles-st. Totten.-court-road*	1	1	0
Hawkes, Mr. Thomas, *Piccadilly* - - - - -	2	2	0
Haydon, William, Jun. Esq. *Guildford, Surry*	1	1	0
Hey, William, Esq. *Leeds* - - - - - - - -	3	3	0
Hey, Mr. William, Jun. *ditto* - - - - - -	1	1	0
Higgins, Bartholomew, Esq. *Olney* - - - -	1	1	0
Hill, Sir Richard, Bart. M. P. *Harley-street* -	5	5	0
Hill, Rev. Rowland, M. A. *Charlotte-street* -	1	1	0
Hill, Mr. John, *Chapel-street, Westminster* -	1	1	0
Hill, Mrs. *Fore-street* - - - - - - - - -	1	1	0
Hitchins, Rev. Mr. *Falmouth* - - - - - -	1	1	0
Hitchins, Rev. T. M. B. A. *Plymouth Dock* -	1	0	0
Hoare, Henry, Esq. *Mitcham, Surry* - -	2	2	0
Hoare, Rev. Edward Henry - - - - - - -	1	1	0
Hocken, J. Esq. *Falmouth* - - - - - - -	1	1	0
Hodgkinson, Enoch, Esq. *Stamford-street* -	2	2	0
Hodson, Mr. Thomas, *Crutched-friars* - -	5	5	0
Hodson, Mrs. *Carlisle* - - - - - - - - -	0	10	6
Holbrook, Rev. George, *Chester Place, Vauxhall*	1	1	0
Holehouse, Mr. - - - - - - - - - - - -	1	1	0
Hollingsworth, Rev. N. *Sedgefield, Durham*	1	1	0
Hollingsworth, G. L. Esq. *Darlington, ditto* -	1	1	0
Holmes, Mr. John, *Guildhall* - - - - -	1	1	0
Hooper, Mr. Stephen, *Walworth* - - - -	1	1	0
Horne, Rev. Melville, *Macclesfield* - - -	1	0	0
Horner, Mr. Simon, Jun. *Hull* - - - - -	1	1	0
Horsfall, Mr. Abraham, *Huddersfield* - -	2	2	0
Horsfall, Mr. John, Jun. *ditto* - - - - -	1	1	0
Howard, Miss, *Hull* - - - - - - - - -	1	1	0
Howlette, Rev. J. B. D. *Foleshill* - - - -	1	1	0
Hudson, Mr. John, *Hull* - - - - - - -	1	1	0
Hughes, Mr. Thomas, *Bunhill-row* - - -	1	1	0
Hughes, Mr. John Conway, *Kingsland Terrace*	1	1	0
Hunter, Thomas, Esq. *Blackfriars* - - -	1	1	0
Hurn, Rev. William, B. A. Vicar of *Debenham*	1	1	0
Hutton, Rev. I. L. LL.B. *Buckingham* - -	2	2	0

	£.	s.	d.
I J			
Irwin, Rev. H. B.A. *Castlecomer, Kilkenny* -	0	10	6
Jackson, Mr. Joshua, *St. Mildred's-court* -	2	2	0
Jackson, Mrs. *Thornhaugh-street* - - - - -	1	1	0
Jarratt, Rev. Robert, M. A. Vicar of *Wellington*	2	2	0
Jeanneret, Mr. Lewis, *Poultry* - - - - -	1	1	0
Jeanneret, Mrs. *ditto* - - - - - - - - -	1	1	0
Johnson, Mrs. *Reading* - - - - - - - -	1	1	0
Jones, Rev. Thomas, *Mold* - - - - - -	0	10	6
Jones, Rev. Thos. Curate of *Creaton, Northamp.*	1	1	0
Jones, Mr. C. *Smithfield Bars* - - - - - -	1	1	0
Jowett, Rev. Joseph, LL. D. *Cambridge* - -	2	2	0
Jowett, Rev. H. M. A. Rector of *Little Dunham*	2	2	0
Jowett, Mr. Benjamin, *Camberwell* - - -	1	1	0
Jowett, Mr. Joshua, *Holborn* - - - - -	1	1	0
K			
Kennerley, Mr. Thomas, *Bedford-court* - -	1	1	0
Ker, Rev. J. A. B.A. Rec. of *Listerling, Kilken.*	1	1	0
Kettle, Mr. John, Jun. *Hamildon* - - - -	0	10	6
Keymer, Mr. C. G. *Colchester* - - - - -	1	1	0
Kilvington, Rev. Ed. M.A. Minister of *Ossett*	1	1	0
King, Rev. John, M. A. *Clare, Suffolk* - -	1	1	0
King, Mr. Benjamin, *Ipswich* - - - - -	1	1	0
Kingdon, Rev. T.H. M.A. Fell. of *Exeter Col. Ox.*	1	1	0
Knight, Rev. George, B.A. *Harwell, Bucks*	0	10	6
Knight, Mr. William, *Gainsford-st. Horsleydown*	1	1	0
Knight, Mr. John, *Strand* - - - - - - -	1	1	0
Knightley, Lady, *Manchester-square* - -	1	1	0
Knowles, Rev. T. *Marsh Chapel*, near *Louth*	1	1	0
Kough, Thomas, Esq. *Chilcomb*, near *New Ross*	1	1	0
Kirby, Mr. John, *Wellington, Somersetshire*	0	10	6
L			
Lake, Rev. I. N. M A. Lecturer of *St. Luke's*	1	1	0
Lambard, Miss, *Ash*, near *Wrotham, Kent* -	1	1	0
Langston, Rev. St. M.A. Rect. of *Little Horwood*	2	2	0
Lawman, Colonel, *Headingley* - - - - -	2	2	0
Lear, Rev. T. - - - - - - - - - - - -	1	1	0
Lee, Miss Anne, *Beverley* - - - - - - -	1	1	0
Lee, Mr. John, *Hull* - - - - - - - - -	1	1	0

	£.	s.	d.
Leigh, Rev. Clement, *Newcastle-under-Line*	1	1	0
Leighton, Rev. Francis, *Shrewsbury* - - -	2	2	0
Leycester, Mrs. R. - - - - - - - - -	1	1	0
Leycester, Miss - - - - - - - - - -	1	1	0
Lewton, Rev. Edward, M. A. Vice Principal of *St. Alban Hall, Oxford* - - - - - -	1	1	0
Lillington, A. L. Esq. *Lyme, Dorsetshire* -	5	5	0
Lind, Francis, Esq. *Bruton-street* - - - -	1	1	0
Little, Mr. *Paddington* - - - - - - -	1	1	0
Lloyd, Rev. T. M. A. Fell. of *King's Col. Camb.*	1	1	0
Lloyd, Rev. Simon, Curate of *Llanuwchllyn* -	1	1	0
Lloyd, Rev. John, *Burney, Norfolk* - - -	2	2	0
Lodge, Mrs. *Carlisle* - - - - - - - -	1	1	0
Lovekin, Miss, *Pimlico* - - - - - - -	1	1	0
Lucas, Rev. W. H. B. A. Minister of *Hartshad*	1	1	0
Ludlam, Thomas, Esq. *Sierra Leone* - - -	1	0	0

M

M. A. by Mr. Duthoit, *Bank* - - - - -	1	1	0
M. M. by Rev. J. K. Martyn, *Great Staughton*	1	0	0
M. M. S. by Rev. Mr. Steinkopf - - - -	1	1	0
Maberley, Mr. George, *Walthamstow* - -	1	1	0
Macaulay, Zachary, Esq. *Birchin-lane* - -	2	2	0
Mackenzie, Mrs. *Queen-square* - - - -	1	1	0
Mackenzie, Mr. Collin, Jun. *ditto* - - - -	1	1	0
Mair, Hugh Campbell, Esq. *Copthall court* -	2	2	0
Mann, Rev. William, M. A. *St. Saviour's* -	1	1	0
Mann, Rev. Joshua, *Paddington* - - - -	1	1	0
Marlow, Mrs. Sarah, *Charles-square, Hoxton*	1	1	0
Marriot, William, Esq. *Hoxton-square* - -	2	2	0
Marriot, Mr. William, Jun. *ditto* - - - -	1	1	0
Marsh, Rev. William, M. A. Vicar of *Basilden*	1	1	0
Marshall, Mr. John, *Horseforth*, near *Leeds* -	1	1	0
Marshall, Mr. Josiah, *ditto* - - - - - -	1	1	0
Martin, Miss, *Colebrook-row, Islington* - -	1	1	0
Martin, Amb. Esq. *Charlotte-street, Bloomsb.*	2	2	0
Martin, Mr. *Wellington, Somersetshire* - - -	1	1	0
Martyn, Rev. H. B. D. Fell. of *St. John's Col. Cam.*	1	1	0
Martyn, Rev. J. K. *Great Staughton, Hunts*	2	0	0
Martyn, Mrs. J. K. *ditto* - - - - - - -	1	0	0
Maude, Rev. Joseph, M. A. *Reading* - - -	1	1	0

	£.	s.	d.
Maunsell, Rev. Tho. B.A. *Knocktopher, Kilkenny*	0	10	6
Mayor, Rev. John, A. B. Vicar of *Shawbury*	1	1	1
Mayor, Mr. Joseph, *Little Moorfields* - -	1	1	0
Meakin, Rev. Mr. Lecturer of *Christ Church*	1	1	0
Mello, Arnold, Esq. *Clapham* - - - - - -	1	1	0
Mendham, Rev. Joseph, M. A. *Sutton Coldfield*	1	1	0
Mendham, Mr. *Lower Thames-street* - - -	1	1	0
Meyrick, Rev. O. L. *Holsworthy, Devon* -	2	2	0
Mills, Mr. Joseph, *Great Earl-street* - - -	1	1	0
Miss ——— - - - - - - - - - - - -	1	0	0
Mitchell, Rev. George B. *Olney, Bucks* -	1	1	0
Montague, Mr. Charles, *Camberwell* - - -	1	1	0
More, Mrs. Hannah, *Bath* - - - - - - -	1	1	0
More, Mrs. M. *ditto* - - - - - - - - -	1	1	0
Morris, Thomas, Esq. *Camberwell* - - -	2	2	0
Mortlock, Mr. William, *Edgeware Road* - -	1	1	0
Mortlock, Mr. John, *ditto* - - - - - - -	1	1	0
Mortlock, Mr. William, *Portman Place* - -	1	1	0
Mortlock, Mr. Simon, *Norfolk-street* - - -	1	1	0
Mosely, Mrs. *Carlisle* - - - - - - - -	1	1	0
Mountfort, Rev. John, M.A. *Monk's Risborough*	1	0	0
Murray, Lady Ann - - - - - - - - -	1	1	0
Mustard, Mr. *Roman-hill,* near *Colchester* -	1	1	0

N

Napper, Rev. W. B.A. *Sand-pits, Carrick-on-Suir*	0	10	6
Nanson, Mrs. *Carlisle* - - - - - - - -	0	10	6
Natt, Rev. J. M.A. Fell. of *St. John's Col. Oxford*	1	1	0
Natt, Mr. Thomas, *Doughty-street* - - -	1	1	0
Naylor, Henry, Esq. *Air-street, Piccadilly* -	1	1	0
Nevinson, Edward, Esq. *Carlisle* - - - -	1	1	0
Newbald, Mr. John, *Hull* - - - - - - -	1	1	0
Newby, Mrs. Ann, Matron of the Lying-in Hospital, *City Road* - - - - - - - -	1	1	0
Newton, Rev. John, *Coleman-street* - - -	2	2	0

O

Offley, Mrs. *Great Ormond-street* - - -	2	2	0
Offty, Miss, *Hampstead* - - - - - - -	1	1	0
Ogden, Mr. John, *New Road, St. George's, East*	1	1	0
Ogdin, Mr. John, *Upper Thames-street* - -	1	1	0
Olerenshaw, Rev. M. Perpetual Curate of *Mellor*	1	1	0

	£.	s.	d.
Olney, Mrs. *Shrewsbury*	1	1	0
Osborne, Mr. James, *Birmingham*	1	1	0
Owen, Rev. John, M. A. *Fulham*	1	1	0

P

Packwood, Mr. John, *Cottesbrook, Northamp.*	1	1	0
Palmer, Rev. Edward, *Curdworth, Warwickshire*	1	1	0
Palmer, Henry, Esq. *Cheam*	1	1	0
Pares, Miss, *Leicester*	1	1	0
Parker, David, Esq. *King's Mews*	2	2	0
Parry, Mr. Joseph, *Shrewsbury*	1	1	0
Pass, Mr. William, *Altringham, Cheshire*	1	1	0
Pearson, Rev. Hugh, M. A. *Clapham*	1	1	0
Pearson, Mrs. *Clapton*	1	1	0
Pearson, Mr. William, sen. *Steel-yd. Thames-st.*	1	1	0
Peers, Rev. J. W. LL.D. *Charlotte-st. Surry-road*	2	2	0
Pellatt, Thomas, Esq. *Ironmonger's Hall*	1	1	0
Pepperel, Sir William, Bart. *Dorset-street*	1	1	0
Percival, Richard, Esq. *Lombard-street*	2	2	0
Percy, Rev. William, *Queen-sq. Westminster*	2	2	0
Perkins, Rev. J. D. M. A. Rector of *St. Lawrence, Exeter*, &c.	1	1	0
Phillips, Mr. J. *Bristol*	1	1	0
Pidgeon, Rev. E. B. A. Rector of *St. Mary's, Kilk.*	1	1	0
Poole, Mr. William, *Leicester*	1	1	0
Pooley, Mr. Thomas, *Borough*	1	1	0
Pope, Rev. James, M. A. Vicar of *Great Staughton*	2	2	0
Porter, Mr. *Carlisle*	1	1	0
Porter, Mrs.	0	10	6
Postlethwaite, Rev. R. Rector of *St. Roche, Corn.*	1	1	0
Potts, Mr. *Winchester-row*	1	1	0
Powley, Rev. Matthew, M. A. *Dewsbury*	1	1	0
Pratt, Rev. Josiah, M. A. *Doughty-street*	2	2	0
Pratt, Rev. Joseph Stephen, *Cambridge*	1	1	0
Price, Rev. Edw. B. A. Rector of *Durrow, Kilken.*	1	1	0
Prust, Mr. Stephen, *Bristol*	2	2	0
Puddicombe, Rev. T. M. A. Vicar of *Branscomb*	1	1	0
Punnett, Mrs. Ann Maria, *Mepal, Cambridgesh.*	2	2	0

R

	£.	s.	d.
Rainier, John, Esq. *Hackney*	1	1	0
Randall, Mr. William, *Southampton*	1	1	0
Ransom, Mr. *Portman Mews*	1	1	0
Read, Mrs. *Salisbury Place, New Road*	1	1	0
Relfe, Mr. John, *Camberwell*	1	1	0
Rennard, Mr. Joseph, *Hull*	1	1	0
Richardson, Rev. William, *York*	1	1	0
Richardson, Mrs. *ditto*	1	1	0
Richardson, Mrs. *Bristol*	1	1	0
Richings, Mrs. *Oxford*	0	10	6
Ridsdale, Mr. Edward, *Wakefield*	1	1	0
Ridsdale, Mrs. Elizabeth, *ditto*	1	1	0
Riland, Rev. J. M.A. Rector of *Sutton Coldfield*	1	1	0
Ring, Mr. Surgeon, *Reading*	1	1	0
Risdon, Mr. Benjamin, *Gray's-inn-lane*	1	1	0
Roberts, Rev. S. T. B.A. Rec. of *Leighlin Bridge*	1	1	0
Roberts, Mr. Richard, *Lambeth*	5	0	0
Roberts, J. W. Esq. *Thornby, Northamptonsh.*	1	1	0
Roe, Rev. P. B.A. Curate of *St. Mary's, Kilk.*	1	1	0
Robinson, Rev. T. M.A. Vicar of *St. Mary's, Leic.*	1	1	0
Robinson, Mr. George, *Little Queen-street*	1	1	0
Rogers, Rev. John, *Walterstone*	1	1	0
Rolph, Mr. Jos. Thomas, *Aldermanbury*	1	1	0
Romaine, Rev. W. D. D. *Reading*	2	2	0
Rose, Rev. W. M.A. Rector of *Beckenham*	2	2	0
Rowe, Mr. *St. James's-street*	1	1	0
Rowlands, Mr. *High-street*	1	1	0
Rugg, Mr. Henry, *St. Paul's Church-yard*	1	1	0
Rumsey, Mr. Henry, Surgeon, *Chesham*	1	1	0
Russell, Mr. *York*	1	1	0
Rymer, Rev. J. M.A. Vicar of *Littleham, Devon*	1	1	0

S

S. S.	1	0	0
Sadler, Mrs. *Oxford*	1	1	0
Saltonstall, Miss, *Hillingdon*, near *Uxbridge*	1	1	0
Saltonstall, Miss M.	1	1	0
Samler, Richard, Esq. *Bridge-street*	2	2	0
Samler, William, Esq. *ditto*	2	2	0
Saunders, Rev. Isaac, B. A. *London*	1	1	0

	£.	s.	d.
Schimmelpenning, Miss, *Bristol*	1	1	0
Scott, Rev. T. Rector of *Aston Sandford, Bucks*	1	1	0
Scott, Rev. John, M. A. *Hull*	1	1	0
Seeley, Mr. L. B. *Ave-Maria-lane*	1	1	0
Sharp, Mr. J.	2	2	0
Sharp, Mr. Joseph, *Cannon-street*	1	1	0
Sharpe, Rev. J. M.A. Lecturer of *Clapham*	1	1	0
Sharpe, Mr. Joseph	1	1	0
Shaw, Rev. Robert, *Sandpits, Carrick-on-Suir*	1	1	0
Shaw, Mr. *Stoke Newington*	1	0	0
Shepherd, Rev. John, M. A. *Charlotte-street*	1	1	0
Shepherd, Mr. *Westminster*	1	1	0
Shepley, Rev. William, *Horseforth*, near *Leeds*	1	1	0
Sheppard, Rev. Thomas, *Stoke Newington*	1	1	0
Shirley, Rev. Walter, *Hull*	0	10	6
Shropshire, Mrs. *Castle-lane*	1	1	0
Simeon, Rev. C. M. A. Fell. of *King's Col. Camb.*	2	2	0
Simons, Rev. John, M. A. Rector of *Paul's Cray*	1	1	0
Sims, Mr. *Bristol*	1	0	0
Skingley, Mrs. *Coggleshall*	0	10	6
Skippon, Mr. J. *Mintlyn*	1	1	0
Smith, General, *Hot-wells, Bristol*	2	2	0
Smith, Mrs. *Hornchurch, Essex*	1	1	0
Smith, Miss, M. C. T.	1	1	0
Smith, Alexander, Esq. *Sierra Leone*	1	0	0
Smith, Mr. Thomas, *Little Moorfields*	1	1	0
Smith, Miss, *Great Earling*	1	1	0
Smith, Miss, *Bledlow, Bucks*	1	1	0
Smith, Mr. William, *Leicester*	1	1	0
Snape, Rev. R. *Bolton*	1	1	0
Snell, Mr. *Edgware Road*	1	1	0
Spellman, Rev. H. *Lynn Regis*	2	2	0
Sprott, Mrs. *King's Road*	1	1	0
Starey, Mr. Benjamin, *Poultry*	1	1	0
Stephens, Mr. Joseph, *Horsleydown*	1	1	0
Stephens, Mrs. *Clapham*	1	1	0
Stephens, James, Esq. *Lisson Grove*	1	1	0
Stephenson, Rev. C. M.A. Vicar of *Olney, Bucks*	1	1	0
Steven, Mr. Robert, *Thames-street*	1	1	0
Stewart, Hon. and Rev. C. Rect. of *Orton, Not.*	1	1	0
Stewart, Hon. Mrs. *Carlisle*	1	1	0
Stewart, Mr. *Norwich*	1	1	0

	£.	s.	d.
Stillingfleet, Rev. J. M. A. Rector of *Hotham*	1	1	0
St. John, Lady	2	2	0
Stokes, Mr. Henry, *Queen-square*	1	1	0
Stokes, Mr. John, *Gutter-lane*	1	1	0
Story, Rev. Richard, M. A. *Colchester*	1	1	0
Stubbs, Rev. Jonathan, *Uttoxeter*	1	1	0
Sundius, Chr. Esq. *Fen-court*	3	3	0
Suttaby, Mr. William, *Stationer's-court*	1	1	0
Symonds, S. Esq. *Falmouth*	1	1	0

T

Tarn, Mr. Joseph, *Spa Fields*	1	1	0
Tayspell, Mr. Thomas	1	1	0
Terrington, Mr. William, *Cooper's-row*	1	1	0
Terrington, Mr. John, *Hull*	1	1	0
Terrington, Miss, *Hull*	1	1	0
Terry, Mr. Avison, *Hull*	2	2	0
Terry, Mrs. *Hull*	1	1	0
Terry, Miss, *Hull*	1	1	0
Terry, Miss Margaret, *Hull*	1	1	0
Terry, Miss Sarah, *Hull*	1	1	0
Thomason, Rev. T. T. M. A. *Little Shelford*	2	2	0
Thompson, Thomas, Esq. *Hull*	3	3	0
Thornton, Mr. John, *Borough*	1	1	0
Thorpe, Mr. Abraham, *Thames-street*	1	1	0
Tighe, Rev. T. Rector of *Rathfryland*	1	1	0
Ditto, for Miss B.	1	1	0
Tiler, Mr. John, *Homerton*	1	1	0
Tilson, Mrs. *Devonshire-place*	1	1	0
Tilson, Miss, *ditto*	1	1	0
Tombs, Miss, *Bristol*	1	1	0
Tomlin, Rev. J. M. A. Fell. of *Queen's Col. Oxford*	2	2	0
Towne, Rev. Mr. *Blackheath*	1	1	0
Townsend, Rev. J. B. A. Curate of *Roer, Ross*	0	10	6
Townshend, Rev. E. M. A Vicar of *Bray, Berks*	1	1	0
Tyndale, Rev. T. G. M. A. *Trinity Col. Oxford*	1	1	0
Tyton, Arthur, Esq. *Wimbledon*	1	1	0
Tyton, Miss, *Merton*	1	1	0
Tyton, Miss Henrietta, *ditto*	1	1	0

V

	£.	s.	d.
Valentine, Rev. John, B. A. *Martock, Somerset*	1	1	0
Vansittart, Rev. Edw. M. A. Rector of *Taplow*	1	1	0
Vaughan, Rev. James, M. A. Rector of *Wraxall*	2	2	0
Vaughan, Mr. John, *Shrewsbury* - - - - -	1	1	0
Venn, Rev. J. M. A. Rector of *Clapham, Surry*	2	2	0
Venn, Mr. Edward, *Bow-lane, Cheapside* - -	2	2	0
Vigors, Rev. T. *Old Leighlin, County Carlow*	1	1	0

W

W. A. - - - - - - - - - - - - - - -	2	2	0
W. Y. - - - - - - - - - - - - - - -	1	1	0
Wade, Rev. Mr. *Tottington, Lancashire* - -	1	1	0
Wagner, Mrs. *Fulham* - - - - - - - - -	1	1	0
Wakefield, Mrs. *Curdworth, Warwickshire*	1	1	0
Wakefield, Miss, *ditto* - - - - - - - -	1	1	0
Wallace, Rev. Joseph - - - - - - - - -	1	1	0
Waltham, Rev. John, M. A. Rector of *Darlaston*	2	2	0
Wait, Mr. Dan. Sen. *Bristol* - - - - - -	1	1	0
Waring, Mrs. *Castle Bamford, Kilkenny* - -	1	1	0
Warren, Mr. S. - - - - - - - - - - -	0	10	6
Warren, Mr. Samuel, *Grove, Camberwell* -	2	2	0
Warren, Miss, at Mr. Jeannerett's, *Poultry* -	1	1	0
Warriner, Mr. George, *Bond-street* - - -	1	1	0
Waters, Mr. W. *Patriot-row, Bethnal-green*	1	1	0
Watkins, Rev. H. G. M. A. *Hatton Garden* -	2	2	0
Watkins, Miss, *Cross-street, Hatton-Garden*	1	1	0
Waugh, George, Esq. *Lincoln's Inn* - - -	1	1	0
Webster, Rev. Stephen, *All Saints, Norwich*	1	1	0
Wells, Mr. *Rathbone-place* - - - - - - -	1	1	0
West, Mr. Joseph, *Shoreditch* - - - - - -	1	1	0
Whalley, Rev. R. C. B. D. Prebendary of *Wells*	1	0	0
Wheaton, Rev. James, *Lyme, Dorsetshire* -	1	1	0
Whincop, Mr. R. *Lynn Regis, Norfolk* - -	2	2	0
White, Rev. Thos. M. A. *High-st. Marybone*	1	1	0
White, Mrs. *Bristol* - - - - - - - - -	1	1	0
Whitridge, Joseph, Esq. *Balaam Hill* - - -	2	2	0
Whittingham, Mr. C. *Dean-street, Fetter-lane*	1	1	0
Wild, Matthew, Esq. *Moneybeg, Carlow* - -	1	1	0
Wilberforce, W. Esq. M. P. *Old Palace Yard*	5	5	0
Wilkinson, Rev. Watts, M. A. *Hoxton* - -	2	2	0

	£.	s.	d.
Williams, Rev. John, M. A. *Chiswick* - - -	1	1	0
Williams, Rev. W. B. B. A. *Homerton* - -	0	10	6
Williams, Rev. W. *Hascomb* - - - - - -	0	10	6
Williams, Rev. Daniel, *Bartholomew Close* -	0	10	6
Wilson, Rev. Daniel, M. A. *Oxford* - - -	1	1	0
Wilson, William, Esq. *Milk-street* - - -	2	2	0
Wilson, Mrs. *Sloane-street* - - - - - - -	1	1	0
Wilson, Miss, *ditto* - - - - - - - - - -	1	1	0
Wilson, Benj. Esq. *Burton-on-Trent* - -	1	1	0
Wilson, Mr. Benj. *Queen's Col. Cambridge*	1	1	0
Winter, Lieutenant, *Plymouth Dock* - - -	1	0	0
Wood, Mrs. *Ipswich* - - - - - - - - -	2	2	0
Wood, Mr. *Wellington, Somersetshire* - -	0	10	6
Woodfall, Mr. George, *Paternoster-row* - -	1	1	0
Woodroffe, Rev. N. M. A. Vicar of *Somerfield Haynes, Wilts* - - - - - - - - - -	1	1	0

PROPER FORM

OF A

DONATION TO THE SOCIETY BY WILL.

Item, ***I*** *do hereby give and bequeath the sum of unto the Treasurer for the Time being of a voluntary Society meeting in London, commonly called or known by the name of "The Society for Missions to Africa and the East;" the same to be paid within months next after my decease, out of my personal estate, in trust, to be applied to the uses and purposes of that Society.*

STATE OF THE SOCIETY'S FUND.

	£.	s.	d.
Balance in the Hands of the Treasurer at Lady-Day, 1804.....Brought forward	276	19	9½
RECEIVED.			
Donations within the Year, ending Lady-Day, 1805.....	347	12	0
Annual Subscriptions within the same Time...	582	4	0
Congregational Collections within the same Time	677	3	7½
A Legacy, bequeathed by Mr. George Ramsay, late of Tyson Place	20	0	0
Part of a Legacy, bequeathed by the late John Way, Esq. for promoting Piety and true Religion	20	0	0
Interest on Exchequer Bills.....	14	2	0
For Copies of the Society's Annual Report...	21	17	2
	£1959	18	7

PAID.	£.	s.	d.
For Exchequer Bills	1026	9	10
For Stationary, Printing, and Books.....	93	3	11
For Stores, Apparel, and other Necessaries for the Use of the Missionaries at Sierra Leone..... ...	284	5	6
For the Maintenance and Education of Four Students at Berlin.....	140	0	0
For Managing the Concerns of the Society for Two Years past, Collector's Allowance, Advertisements, Shipping, Legacy Stamp, Postage, and other incidental Expences	369	19	9
	1913	19	0
Balance in the Treasurer's Hands on the 31st March, 1805	45	19	7
	£1959	18	7

THO. SMITH, Accountant.

We, the Auditors, have examined this Account, and do find a Balance of Forty-five Pounds Nineteen Shillings and Seven-pence, due to the Society, as above stated, the 31st March, 1805.—There are, likewise, in the Hands of the Treasurer, Exchequer Bills £1000, and India Bonds £700.

CHRISTOPHER BINKS.
JOSEPH BUTTERWORTH.

C. WHITTINGHAM, Printer, Dean Street.